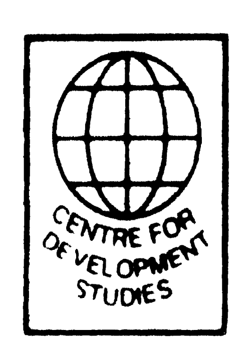
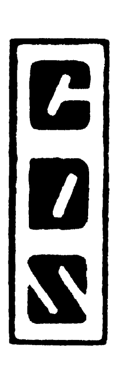
MAULANA AZAD'S

VISION ON
SCIENCE TECHNOLOGY & DEVELOPMENT



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CENTRE FOR DEVELOPMENT STUDIES
C-62 & C-63, Sector - 'E', Ekta Vihar
Aliganj, Lucknow - (U.P.)
INDIA

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PREFACE

Maulana Azad was the first Education Minister of Independent India. The stupendous task of formulating an educational policy of modern India was a big challenge. The traditional system of education as obtaining in India and the British educational system were the two major streams of knowledge prevalent in India. Maulana had to carve modern India's educational policy by synthesizing the two, retaining the good of both. He began assessment of British Education System and its relevance to India. He reviewed what India had inherited from the British Raj Education model. Maulana objectively assessed as to what would be the most suited education system for India. Maulana therefore opposed firmly any haphazard scrapping of the whole British Education Model instead he emphasized and appreciated what was good in Education Policy for India and scrapping all that which sounded irrelevant to him in the model. His major comment before Indian parliament sums up Maulana's point of view of the British system of education.

"Nevertheless, the great service which the existing system of education has rendered the Indian people need not be denied". Maulana believed that the British System of education exposed and opened to India a new world of science and technology. It inculcated progressive spirit and brought Indian educational standard in line with the standards obtained elsewhere in the world and thirdly it led to reawakening of the National spirit among Indian which laid the foundation of a sovereign Indian state.

Maulana was not prepared to lose what had been achieved in India through British Educational Model. However Maulana was oblivious of the

defects of the education system. In his own words "**Whatever the British decided to teach us was right but the manner in which they decided to teach us was wrong**" this he said while delivering the convocation address at Patna University on December 12th 1947 Such were Maulana's clear perspective on education.

On the verge of independence, India had over 85% of its population classified as illiterate. Therefore, first and foremost task of Maulana had been to educate this population. He initiated National Adult Literacy programme Just about the same time the country had 950 degree holders By 1955 this number had gone upto 3000 almost registering an increase of 300% There were 41 engineering schools in 1947. Their number rose to 83 in 1955. Likewise there were 1150 diploma holder in 1947. Their number increased to 3472 in 1955. Maulana was aware of the need based growth of engineering graduates and institutions. He would not allow single graduate to be ever unemployed. During his tenure as Education Minister he had set up a number of institutions such as All India Council for Technical Education (AICTE), Indian Council for Cultural Relation (ICCR), Council for Scientific and Industrial Research (CSIR), University Grants Commission (UGC) and Sahitya Academy. Institutes of technologies, Industrial Research many scientific laboratories and other forums. With regard to technical education the country had just 10 Engineering degree colleges in Eastern region, 14 in Western, 21 in Southern and 11 in Northern zone. The Southern region did not have any technical institute of excellence so he established Indian Institute of Technology. Kharagpur. He had set up an **Engineering Personnel Committee** under his ministry in the department of technical education. Maulana initiated research departments and research facilities at institutes of higher learning, engineering, science and technology He initiated fellowships and award of

excellence for distinguished scientists. Thus Maulana's tenure as first Education Minister had been eventful with very meaningful endeavours

Maulana worked under most trying conditions where total budgetary allocations to Education were only 23 crores. Maulana's ingenuinity lay in his ability to synthesise establishment of new institutions, and awarding fellowships in the same amount. Besides political institutions in India were then taking shape. The pre-independent phase had been one of the conflicted and turmoil, reconciliation and adjustments both at global as well as at party level. He worked more as mediator between Patel and Nehru, often he was on principles in disagreement with Gandhiji but as and when he came to realize Gandhi Ji's point of view, he gracefully accepted and acknowledged it without feeling belittled. This was Maulana's magnanimity. Writing about Nehru-Patel discord Rajmohan Gandhi comments "Patel's death made Nehru all powerful and reduced Azad's importance to him. He was still 'companion', friend, colleagues, comarade to Nehru as the latter would say on his death. Azad passed away on 22nd February, 1958 at the age of seventy. A dignified corner in old Delhi's Edward Park now known as Subhash park houses his grave. His wife Zulekha lies a thousand miles away to the East. With Abul Kalam Azad an era and epoch came to an end but his policies and programme, ideas and wisdom still continue to govern the corridors of Shashtri Bhawan, Housing Education Ministry of Government of India.

Dr. Afzal Ahmad
Executive Director
Centre for Development Studies, Lucknow

March 21st, 2005

ACKNOWLEDGEMENT

Maulana Abul Kalam Azad needs no introduction. His multifaceted personality has not only influenced his contemporaries in the early part of nineteenth century but his innumerable admirers in the twentieth century as well. Such towering personality as he was, has been variously described by eminent man of science, literature, theology politics and education. Maulana left an indelible mark on practically everyone who met him, heard him, read him or worked with him. Sarojini Naidu described Maulana Azad in the following words "He was fifty the day he was born. He had such remarkable memory that Jawaharlal Nehru called him encyclopaedist-clear and alert at his mind, stateforward in his approach polite in his speech. Maulana was an embodiment of virtues the succeeding generation and his own contemporaries appreciated in him. Though he belongs to the family of Islamic scholars and was son of a scholar in divine. He was open to modern science and technology. A Persian scholar Syed Nafisi described him as a true educationist with wisdom and farsight in shaping the destiny of Modern India. Nafisi was reportedly a big admirer of Maulana Azad. He said "how fortunate is the country and the government that has such wise and able Minister of Education." Maulana was very well versed with resplendent intellectualism which reminds us of the greatest leader of the 20th century. Maulana a man of intellect, action, and the revolutionary was a person of indomitable spirit and untiring endeavour

Such magnanimous personality as was Maulana Azad it becomes rather difficult for a beginner like me to be writing upon the scientific wisdom and technological ideology of Maulana. It all began with a short

term library fellowship, the present author have been awarded by Dr Madhup Mohta, Director of the Indian Council for Cultural Relations, Azad Bhawan, New Delhi. The short term library fellowship granted to the author on the theme of **"Maulana Azad's Vision on Science, Technology and Development"** was the beginning point of my very specific research on Maulana Azad. Prior to this the author of course have had the occasion to read and study Maulana Azad's association with national movement

In conducting research on **"Maulana Azad's vision on science technology and development"** I have mostly relied upon published works at different libraries. In particular I am grateful to the ICCR Library, National Archives, New Delhi, Nehru Museum Library, Trimurti House, INSDOC Library JNU, Maulana Azad Library, A M U Aligarh, Maulana Azad Academy, Lucknow and National Library Calcutta A review of the literature at all these libraries pertaining to **"Maulana's vision" as science and technology"** was ascertain.

In writing this monograph I have received immense assistance from all these libraries, librarians, which I have consulted I feel greatly indebted to them. I have also greatly benefited from **Dr. Madhup Mohta** who has guided me time and again on the theme and has offered his valuable comment on the initial manuscript of this monograph I feel deeply indebted to him.

My colleagues at the centre for development studies have also helped me immensely. In particular I would like to express my sense of gratitude to my **Director Dr. Afzal Ahmad** who had allowed me free hand in writing this monograph and not engaging me in other projects conducted by the centre. Also he offered his valuable comments both at the initial phase of the work as well as at the stage of finalization of the monograph

I am grateful to the secretarial staff of the centre for typing the shabbily scrabbled manuscript of this monograph, its draft and finalisation. I extend my grateful acknowledgement of their cooperation and effort. The monograph is humbly submitted.

Md. Ali Habeeb
Research Associate
Centre for Development Studies,
Lucknow

18th March, 2005

CHAPTER- I

A BIOGRAPHICAL PROFILE OF MAULANA ABUL KALAM AZAD

Abul Kalam Mohiuddin Ahmed popularly referred to as Maulana Azad had his lineage embedded in the illustrious family of Maulana Munawwaruddin. Maulana's forefathers moved to India from Herat during Babar's regime. They settled initially at Agra & later moved to Delhi Maulana's ancestral family was even acknowledged as highly scholarly family during Akbar's time Maulana Jamaluddin was a famous religious divine after him the family moved & became more inclined to the worldly affairs After Maulana Jumaluddin several members of his family occupied various important positions. Md. Hadi was appointed Governor of Agra Cantonment during Shahjahan's period. Maulana Abul Kalam Azad's maternal grand father Maulana Munauwaruddin was the last of the Ruknul-Mudarresin of the Mughal period. This position had been specifically created during Shahjahan's time to supervise the activities of the state for promotion of learning & scholarships. Born to humble parents named Maulana Khairuddin, Maulana Abul Kalam Azad was destined to play a pivotal role in the history of Modern India. Maulana's grandfather died when his own father was still very young, so Maulana's father was brought up by his maternal grandfather.

Maulana Munawaruddin was disgusted with the affairs of the state as it existed before the mutiny so he decided to migrate to Mecca when Maulana Munawwaruddin, Maulana Abul Kalam's grandfather reached Bhopal, Mutiny broke out and here he had to spent two years from where he moved to Bombay but before he could go to Mecca he passed away Maulana Khairuddin the father of Maulana Azad was just 25 years of age

then. He moved to Mecca and settled there having build a house for himself and married sheikh Mohd. Zaher Watris daughter who was a great scholar at Madeena whose fame had already travelled out side.

Maulana Khairuddin was well known throughout the Islamic world after he published ten volumes in Egypt in Arabic language. Maulana Khairuddin visited Bombay several times but only once to Calcutta when he broke his chin bone after having fallen down in Jedda. The bone had been set but not so very well and a calcutta based surgeon invited Maulana Khairuddin to come to Calcutta for treatment. Although his plans was to stay in Calcutta for short duration but his disciples, admirers and friends did not let him go. A year after that his wife died and was buried in Calcutta.

Maulana Abul Kalam Azad was born in 1888 in Mecca. Exactly two years later when he was a young child his father had to move for his chin treatment to Calcutta. His father Maulana Khairuddin was a very religious man and believed in Islamic tradition. He had no faith in western education nor did he ever think of educating Maulana Abul Kalam in that system of education. Maulana Khairuddin believed that modern education system would destroy religious faith of Muslims therefore, he arranged Maulana Abul Kalam Azad's Education in old traditional manner.

The old system of education for Muslims in India prevalent during those times was one in which people were taught Persian and then Arabic and when they acquired some proficiency in these two languages they were taught Philosophy, Geometry, Mathematics and Algebra in Arabic, Courses in Islamic Theology were deemed as an essential part of such education. Maulana's father taught him at home and didn't like him to go to Madarsa.The Calcutta Madarsa which was the only Centre of Islamic

learning in Bangal would not merit Maulana's father's approval He thought that Calcutta Madarsa was deteriorating both in terms of faculty as well as courses Thus Maulana's father Maulana Khairuddin appointed different teachers of eminence from different discipline to teach Maulana Azad Maulana Khairuddin's emphasis had been on educating his son by eminent scholars.Courses that would take other pupil to complete any where between the age twenty to twenty-five, Maulana Azad completed just when he was sixteen years of age Maulana acquired mastery over Islamic Theology Philosphy, Mathematics and Algebra Further Maulana taught some fifteen students of his age these subjects as he had acquired thorough knowledge of the disciplines

Maulana Azad was exposed to the writing of Sir Syed Ahmad Khan, which deeply impressed him. He almost believed that Sir Syed was very right when he proclaimed that a man cannot be truly educated in the modern world unless he studied modern sciences, Philosophy, Literature and English. This belief led Maulana Azad to learn English language He spoke to Maulvi Mohd Yousuf Jafri who was then chief examiner oriental courses of studies who taught Maulana English Alphabet and gave Maulana Peary Churan Sirkar's first English prima Having acquired some understanding of English language Maulana started reading Bible along with Arabic, Persian and Urdu version of the same Further Maulana subscribed and read English Newspaper with the help of dictionary Thereafter he devoted himself to the study of Philosophy and History Exposure to English, Modern science, Logic and Philosophy by western scholarships led Maulana to live and spell a deep sense of mental crises All conventions of the traditional life as enunciated in the courses of Islamic theology and at home were accepted without question by Maulana and any deviation from it was virtually inconceivable However, this exposure to the

English language and literature led Maulana to a realm of belief which he could not reconcile as it was contrary to the prevailing customs, belief and tradition in Maulana's family. Thus Maulana's heart was full of nuisance of revolt. Perhaps logical too. The training, ideas and education, the Maulana had acquired from his family, early education and training could no longer satisfy him. And so Maulana's inner soul heart and mind were restless to find the truth for himself. He instinctively began to move out of the family orbit and seek his own path to truth.

This is early adulthood conflict that Maulana's personality exhibited. The expression of which he reflected during rest of his life moving back and forth into the fold of Islamic and Modernised realms. Mualana often wondered why differences among different sects of Muslims existed when they were both believers of the same faith. Further Maulana could not understand that why do they oppose each other when they have common source of inspiration. Further Maulana could not reconcile himself with dogmatic assurances with each sect in Islam branded the other sect with as mistaken inheritical. These differences among the orthodox schools of Islam began to raise doubts in Maulana's mind about Islam itself.

Intellectual unrest continued for a period of two to three years thereafter Maulana sought and longed to find solutions to his doubts. As the time passed by, Maulana shifted his position from one phase to another until finally a stage came when all old bonds imposed on Maulana's mind by his immediate ancestral family, his total upbringing were all completely shattered . In Maulana's own words **"I felt free of all conventional ties and decided that i would chalk out my own path of truth."** And it was about this time when Maulana decided to adopt a pen name AZAD which became his title as Maulana Azad,free of all inherited beliefs .Thus Maulana Azad psyche lived a metamorphic change. In

subsequent years of his life he reflected a cautious blend of the two as he started with his newspaper Al –Helal and subsequently Al-Balagh Perhaps in 1904 the heightened political activity in Bengal led to the severest political unrest in the province of Bengal. Bengal had a history of political awakening and Lord Curzon trying to settle the disturbances of Bengal decided to pay special attention to this province and propounded the theory of Division of Bengal and thus weakening the Hindu influence in the political unrest in west Bengal. The division had to be between Hindu Bengal and Muslim Bengal. The Bengalis irrespective of religion couldnot accept the division of the province and did not take this measure of this division lying down. There was an unprecedented outburst of political revolutionaries. Shri Aurobindo Ghosh having left Baroda to take centre position in Bengal politics. His newspaper KARMAYOGI became the most powerful instrument of liberating Bengal province from division It was during this time that Maulana Azad met Shri Shyam Sunder Chakravorthy. through him he met Aurobindo Ghosh and joined the revolutionary politics a beginning of his political career. Most revolutionary groups in Bengal were anti Muslims. The British government were using Muslims both against revolutiory Hindu as well against India's political struggle. The division of Bengal occurred. Bombfield Fuller who was then lieutenant governor of Bengal openly advocated that "the British government and viceroy of India looked upon Muslim community as their most favourite wife".

As the Hindu revolutionaries were under severe surveillance of the British Raj, some sections of the revolutionary Hindu decided to invite Muslims from United Provinces to use their services At this juncture Maulana joined one of the revolutionary groups and lodged himself in politics.

Maulana's father, Maulana Khairuddin was born in 1831 almost at a time when Bala court battle was being fought Maulana Khairuddin was brought up by his maternal grand father. Maulana's early childhood has had the influence of Maulana Manawwaruddin who along with Maulana went to Hejaz in Circa 1860.

In 1870 Maulana Khairuddin married Aliya Begum, daughter of Sheikh Md. Zahir Watri a great traditionalist and Mufti of Madina Maulana Khairuddin lived essentially in Mecca near Kaaba and had two sons and three daughters born out of this marriage Abul Ghulam Yasin, Maulana Azad were the two sons, Zainab, Begum, Fatma Begum Arzoo and Haneefa Begum Aabru were his three daughters Zainab Begum died very young in Constantinople while Fatma and Haneefa survived Maulana's mother Aliya Begum was a lady of fervent piety, extremely generous and large hearted. From her Maulana Azad learnt lessons of humanitarianism, sympathy, tolerance and compassion. She expired in 1899 and is buried at Manaktala, Calcutta. Maulana Khairuddin build a marble dome over her grave. He was himself buried near her dome after some year

Najma Heptullah, present Member of Parliament is from the family of Yusuf Ali, son of Fatma Begum, sister of Maulana Azad Other members of the family were deeply religious people Among the many distinguished scholars who taught Maulana Azad were the following

Maulana Khairuddin (himself), Sheikh Md Umar of Mecca, Sheikh Hassan, Maulana Md. Yaqoob of Delhi, Shamsul-ulema Maulana Saadat Hussain, Maulana Md. Ibrahim, Maulana Md. Shah Muhaddith of Rampur, Maulana Nazir Al Hasan of Ambethi, and Maulvi Md Yusuf Jafri

It indeed surprised many of the Maulana Azad's contemporaries that he neither studied at Al-Azhar University Cairo nor did he study at

Madarsah-I-Saulatiya at Mecca yet he distinguished himself because of the very illustrious and scholarly galaxy of the teachers who taught him Maulana delivered his first public lecture in 1903

Maulana Azad was elected president of the Indian National Congress twice first in 1923 and then in 1940. Both these years were full of hectic political activity and needed statesman of great vision, able to carry diverse section of opinion with him, to be a pilot of the ship

Maulana Azad proved his mettle as the leader of the Nation Any one else in his position might not have been able to demonstrate the courage and determination with which he bore the responsibility of the great office for six long years. Sardar Vallabh Bhai Patel remarked that "The credit of bringing of India to its present position in our National struggle for independence, goes entirely to Maulana Azad"

In February 1940 Pandit Jawahar Lal Nehru wrote about Maulana "Maulana Azad has been a tower of strength to us- never before has India had to face more difficult problems in a National and International field than today. We welcome Maulana Azad therefore as a brave and tried captain of our force."

In 1923, the main problem was to maintain the unity of Indian National Congress while in 1940 it was to maintain the unity of the country The Congress of the 1923 was divided over the issue of council entry Maulana presented the compromise formula for the two conflicting schools of thought. Those who believed in the council entry programme were permitted to do it in order to capture those bodies and non co-operate from within. Those who did not believe in the programme of council entry were asked to devote themselves to carrying out the constructive programme of the Congress. It saved the Congress from the division and split. Dr

Rajendra Prasad another towering personality and Maulana's contemporary wrote "he deeply impressed his colleagues by his capacity to reconcile conflicting view points and bringing about amity in the midst of diversity."

Subhash Chandra Bose, Sardar Patel, Pt. Nehru, Ansari brothers and Mani Ben Patel liked and respected Maulana for his tremendous personal abilities of organizing, resolving conflicts and advancing in his mission undeterred.

Maulana himself believed that "either develop a temperament which adopts to every situation in the world or muster courage to overlook or pass over the world around and Maulana adopted the second course in all his mission from personal to political

Maulana Abul Kalam Azad believed in persuading Indian Muslims to give up the political aloofness and take active part in national movement and politics. He was a great protagonist of Muslims claiming their due participation in politics and being part of the independent India contrary to the seclusionist and segregating as was been advocated by Muslim league. Which was out to divide India.

Maulana Azad had been described by many of his contemporaries as an apostle of International amity and peace. He had his conviction in the indivisible unity of man and brought his ideology to human fraternity and fellowship. Long before he became Education Minister he had expressed his unflinching faith in essential unity of man and held it above all objectives of human life. Such as religious Salvation, economic, prosperity, cultural advancement and political emancipation. His ideology had the support of both Islamic and Hindu World views while he interpreted Islam as a message of love, compassion, brotherhood and transcending all

consideration of race, languages and communities, he observed sense of kinship with the whole world as an essence of Indian culture and tradition. He viewed it as India's greatest contribution to the world. Thus naturally the sense of promoting universal mutual understanding of the diverse communities of the world.

Azad's uniqueness of approach lay essentially in condemning the philosophy of fragmentation in national and regional components and perspectives. He advocated an integrated approach incorporating different outlooks into a composite process "to realize the intrinsic good of man". His views which he held dear from 1913 found their material expression in 1952 with the publication of his article on "History of Philosophy, Eastern and Western" under the Ministry of Education. The initial expression of the same idea had been articulated by Azad on 13th April, 1913 page-15 of Al-Helal issue.

Teaching of religion as a subject in government schools constitutionally disallowed. Azad took upon him the responsibility of providing religious education on healthy lines. Azad in his policy statement pointed out the aim of religious teaching of all religions is to make men more tolerant and broad minded. This idea found its origin in Azad's theme of Education and religion which he fostered on 13th of Jan. 1941. Azad thought of integrating religious education with syncretic education and thought that the two together make a person complete. Azad commended UNESCO's initiatives to exchange classical works of literature around the world. He however felt extremely sad in respects of the feeble contribution of India towards world classics in the recent period of its history. In his opinion, except Sanskrit, Tamil, Urdu and Bengali no other language had made any cognizable contribution to the literature in the world. Azad also advocated that History and Geography must not be taught as subject to

promote unhealthy seeds of discord and disputes instead it should be taught to bring about better understanding of the diverse conditions in which the various regions of the world lived and survived This was a departure from the already established thought process where history was used more to cause dissension than to cause amity Azad therefore advocated providing religious education on very healthy lines For him religion was a medium for promoting a supreme object of fellowship Through religion he could not reconcile ever with the policy of procilitization on the part of any religious community. Azad appreciated the Shantam, Shivam and Advaitam motto of the Vishwa Bharti, the International University established by Ravindra Nath Thakur This motto of Vishwa Bharti projected the concept of God transcending "All narrow limitation of race, religion and creed". This concept was contrary to the western thought process where sentiments of narrow nationalism ultra racialism other religiosity and religious fanaticism prevailed in Europe and America In Azad's opinion the teaching of religion must be on healthy lines in the schools of India to fosters and promote mutual understanding tolerance and respect.

Maulana Azad was deeply moved and saddened by the partition of India. His own fellow congressmen had agreed to the proposal to partition India After partition Muslim in Pakistan continued to surrender the man who had aspired to lead all the Muslims of India into a brighter future Immediately after partition Maulana Azad addressed a meeting of Muslims at Lucknow. The Muslims of Lucknow expected him to condemn Jinnah and the policy had resulted in partition. He would not condemn anyone. Instead he commented "What was not to happen has happened ----- we have now to think of the future. In this spirit Azad threw himself into his work as a leader in Independent India. He joined the interim government

as Education Minster in January 1947 and believed that in formulating education policy for free and independent India. He would contribute to the future form of the country During the years between 1947 and 1958 Azad performed number of important services for Indian Education He appointed both the University Education Commission in 1948 and the Secondary Education Commission in 1952 He reorganized the all India Council for technical education and was responsible for the establishment of Kharagpur institute of higher technology Further he established university grants commission, Indian council for cultural relation and Indian institute of Science. The establishment of these institution was culmination of Maulana Azad farsight and wisdom. Maunala was truly an educational leader.

CHAPTER-II

MAULANA IN THE INDIAN NATIONAL CONGRESS AS PARLIAMENTARIAN STATESMAN AND INTELLECTUAL

Maulana Azad's political leanings and his association with Indian National Congress almost dates back from 1912 to 1958. The unrest due to conflicts emanating from orthodox school of Islam and a liberal and modernized view surfaced itself in Maulana's thinking. Maulana said "If religion expresses a universal truth, .why should there be such differences and conflicts among men professing the same religion and or different religions. Why should each religion claim to be the sole repository of truth and condemn all others as false". For two-to three years, this unrest continued and Maulana longed to find solutions to his doubts. Maulana passed through different phases as he did pass from one phase to other a stage came in where all old bonds imposed on his minds by his family, and upbringing, were completely shattered.

Maulana virtually felt free of all the conventional ties and decided that he would chalk out his own path It was at this point that Maulana proclaimed himself to be free of all old bonds and adopted a pen name "Azad" meaning free. This perhaps was a period when Maulana's political ideas began to change and crystallise. Lord Curzon was the Viceroy of India. His impelialist designs and tough administrative attitude and strict administration raised Indian political unrest to its height. The period also saw disturbances in West Bengal. It was the most politically advanced part of India. And Hindus of Bengal had taken a leading part in the Indian political awakening. In 1905, Lord Curzon decided to partition the province of Bengal in the belief that he would weaken the Hindu and create a

permanent division between the Hindus and Muslims of Bengal The Bengalis did not take this measure lying down There were unprecedented outburst of political and revolutionary enthusiasts. It was during this time that Sri Aurobindo Ghosh left Baroda and came to Calcutta to make it the centre of his activities. His paper KARMAYOGI become symbol of revolt and national awakening.

It was during this period that Maulana Azad for the first time came in contact with Sri Shyama Sunder Chakravorthy who was one of the most revolutionary workers of the day Through him Maulana met other revolutionaries of Bengal including Sri Aurobindo Ghosh whom he met two three times. Maulana was attracted to revolutionary ideas and revolutionary politics and joined one of the revolutionary groups Most recruitments in the revolutionary groups were exclusively from Hindu middle classes All revolutionary groups were actively anti-Muslims

They saw that the British government using the Muslims against India's political struggle and the Muslims were playing the government's game. The other factors responsible for the revolutionary's dislike of Muslim was largely due to the fact that political awakening among Hindus of Bengal was so great that no Hindu officer could be fully trusted in dealing with these revolutionary activists They therefore invited a number of Muslim officers from United Provinces for manning the intelligence branch of the police. East Bengal had become a reality. a separate province and its lieutenant governor Bamfield Fuller was appointed the first lieutenant governor who wooed Muslims community and treated Muslims as his most favourite wife. When Maulana expressed his willingness to join Hindus revolutionary group they were initially surprised and did not fully trust him and even tried to keep him out of their inner councils Maulana Azad at this point of time argued with the revolutionaries that Muslims of

Egypt, Turkey and Iran were engaged in revolutionary activities for achievement of democracy and freedom and therefore to keep out Indian Muslims Community off and not allowing them to join the national political struggle could be the biggest folly of the Hindu revolutionary. Maulana went to the extent of even arguing that active hostility or indifference to Muslims expressed by Hindu revolutionaries would weaken the national movement. He advocated that with all earnestness Indian Muslims be made part of the national movement. Maulana decided to draw up a programme of action for integrating Muslims into the national movement. He, realized that he would have to first built up strong Muslim opinion in favour of India's struggle for freedom and how religion Islam had given its credence to the theme of Hubbul-Watani (nationalism) and being loyal and true to the land that a Muslim inhabits. During those days there were very few Urdu dailies. A number of dailies, weeklies, and monthlies were published in Urdu from Punjab and United provinces Neither did they have high standards nor get-up printing was poor as its content was lacking

Thus Maulana thought of launching Al-Hilal press and the first number of Al-Hilal journal was published in June 1912 Al-Hilal was perhaps a turning point both in the history of Urdu Journalism in India as well as causing unprecedented political opinion shaping among Muslims within a very short period. Al-Hilal created a revolutionary stir among Muslim masses and within a couple of months the popularity of Al-Hilal grew so well that Al-Hilal's back issues were to be reprinted with every new issue in order to provide the entire set to the new subscriber The leadership of Muslims during this time was in the hands of Aligarh party of which Sir Syed Ahmad Khan was chief trustee whose basic tenet was that Muslims should be loyal to British and ought to remain aloof from freedom movement. Al-Hilal produced a rejoinder to this ideology by advocating

among Muslims that they must come forward in large numbers and join national mainstream movement and take as active part as the Hindu was taking. This gave rise to awakening among Muslim masses and the British as well as the Aligarh party office bearers and workers felt threatened. A movement to oppose Al-Hilal was launched. The British administration was persuaded to ban the news paper and threat to kill its editor was also expressed. About twenty six thousand copies of Al-Hilal were printed every week. The government was feeling disturbed by the success of Al-Hilal and its ability to change the popular Muslim opinion in India. As a measure to check Al-Hilal's editor, the government fined al-Hilal and imposed a security deposit of two thousand. Sometime later this security deposit was forfeited and fresh security of Rs. 10,000 was imposed. Maulana was just not deterred by these trivial acts of British Raj and till finally the war broke out in Europe in 1914 and Al-Hilal press was sealed and confiscated in 1915.

Maulana's movement of integrating Muslims to the national movement suffered setbacks. For five months he kept thinking of how to revive his Journalistic fervour in order to shape Muslim opinion when he realized that revival of Al-Hilal was not possible, he launched Al-Balagh. The Government of the then British India could not do much to ban Al-Balagh under the prevailing press act and hence they decided to extern Maulana from Calcutta. The Government's of province of Punjab, Delhi, United provinces and Bombay had already prohibited Maulana's entry in their territory. Thus the only place left for Maulana to take refuge in was Bihar and he decided to move to Ranchi. In Ranchi Maulana was interned and put in detention which continued till 31st of December 1919. This was just about the time that British had put forth a proposal to send a deputation to the Viceroy to apprise and acquint him with developments in

India with regard to the feelings of Indian Muslims regarding Khilafat and Turkey's future. Gandhi Ji participated in the discussion and expressed his full support and sympathy to the Khilafat movement and on 20th of January 1920, a formal meeting under the leadership of Mahatma Gandhi passed a resolution to support the stand taken by Indian Muslims with regard to Khilafat. This meeting was attended by Lok Manya Tilak and many other senior leaders. Maulana was supposed to accompany the delegation but refused on grounds that the question of Muslim participation in national movement and congress support to Khilafat were beyond memorial and deputation stage as suggested by viceroy. So a meeting of the veteran leaders such as Maulana Mohammad Ali, Maulana Shaukat Ali, Hakeem Ajmal Khan and Moulvi Abdul Bari of the Lucknow School of Firangi Mahal had been convened. Gandhi Ji presided over the meeting and put forth the idea of non-cooperation with the British administration so that the government could come to terms with congress on one hand and Muslim elite and masses on the other. All titles given to the Indians by the British were to be gracefully returned. Schools, law courts, public institutions and British national events were all to be boycotted by Indians

Gandhi Ji even further went to proclaim that all Indians in the service of the British Raj should resign their positions and post and join the national movement. Maulana had expressed similar position in one of his articles in Al-Hilal. While Moulvi Abdul Bari, Hakim Ajmal Khan, Maulana Mohammed Ali, Maulana Shaukat Ali have had their reservations to accept Gandhiji's non co-operation, plan. Maulana Azad whole heartedly accepted it and offered his unconditional support. As a sequel to the Mahatma Gandhi's call for non-cooperation an special session of the congress was convened in September 1920 at Calcutta to outline the programme of action necessary for affecting non-cooperation movement. Lala Lajpat Rai

was made president for this session. Mr. C R Das and Lala Lajpat Rai did not agree with Gandhiji but Mr. Bipin Chandra Pal in the same meeting suggested the best way to fight British was to boycott all British goods as he believed that boycotts of courts and educational institutions will not affect the British as much as the boycott of their foreign goods The period immediately succeeding this special session was one of extensive touring on the part of congress leaders to prepare the country for the launch of non-cooperation movement at the national level. This phase entailed mass contacts with public and extensive lecturing by all congress leaders Until December 1920 when the regular annual session of the congress was held at Nagpur By this time there was massive public uprising and the minds of some of those leaders who opposed Gandhi Ji's non-cooperation movement also changed and they started supporting the non cooperation movement. Maulana Azad, C.R.Das were the first to be arrested by the British and others followed. Subhash Chandra Bose and Birendra Nath Sasmal were also arrested. All were put in Alipur central jail which became the centre of political discussions. The period succeeding the arrest of senior congress leaders was one of the turmoil for the congress party as such.

In 1923 at the Gaya session of the Congress a strong difference of opinion was expressed among Congress leaders. Mr C R Das, Motilal Nehru, Hakim Ajmal Khan formed the Swaraj Party Thus the congress was divided between two camps one of non-changers and another of pro-changers. The Swaraj party opposed by the orthodox followers of Gandhi Ji could not make much dent as a Swaraj party leader C R Das and Motilal Nehru were at the helm of affairs It was just about this time in September 1923 that Maulana Azad was released from Jail His first and foremost task had been to bring about a reconciliation between the split

swaraj party and Congress. Maulana by then had turned 35 and he was elected president of the congress. Congress presented in 1929 the independence resolution immediately after the appointment of Simon Commission in India in 1928.

The Congress gave British government one year notice to fulfill its demands. The British refused to comply and congress in 1930 declared to launch the salt satyagraha. Gandhi Ji and stalwart congress leaders unanimously decided to violate the salt law. The movement gathered momentum and the British government declared congress party as an unlawful organization and ordered the arrest of its office bearers and workers. But before the arrest all congressmen decided to nominate a member each so that movement could be carried out by the second rung of leadership. Maulana Azad appointed Dr. Ansari before his arrest he was put in Meerut jail for a period of one and half years

Lord Irwin released Gandhiji and other members of the working committee who met first at Allahabad then at Delhi and finally a Gandhi-Irwin Pact was signed which led to the release of all congressmen and grant participation of congress in the round table conference. Gandhi Ji was sent as India's ambassador to the round table conference. Gandhi Ji returned from London empty handed. The British launched a policy of fresh repression. In the meanwhile Lord Willingdon was appointed as new Viceroy. He took very strong action against Congressmen. All Congress leaders were re-arrested and detained where ever they were in the country. Maulana was detained at Delhi and sent to jail for one year. In Modern India's political History this perhaps was the most significant turning point. **Around 1935 government of India act was passed which provided provincial autonomy and federal government.**

The first ever election held after the introduction of provincial autonomy, the congress won an overwhelming victory It almost secured absolute majority in five major provinces and was the single largest party in four provinces. Congress was reluctant to join the power as British had vested powers with the governors. The governors were empowered to suspend the constitution and assumed all powers to himself This gave Congress leadership to understand that as long as the governor wished he would allow the government to function and he would disband it any time he wish. This issue concerned congress and forced its members not to join the government. The princes and other vested groups were some how with the British. Congress was fighting for complete independence and condemned out rightly the type of federation that British had proposed. The accession of the congress party was of the opinion that congressmen should not join the government and some even went to an extent to boycott the election. A section of congress leaders were of the view that if congress leadership did not join the government less desirable elements would capture central and provincial leadership and thus Congress would lose an opportunity of having to be on the forefront Differences within congress leadership were apparent and Maulana is on record of having argued that if "Special powers were reserved to the governor provincial autonomy was a mockery".

Congress was keen to strengthen its hold on popular public imagination. Therefore, two view of having to join the government or not to join the government, the opinion tilted in favour of having to join the government and if for some reason or dispute the congress ministry go out on a popular issue. The popular mass imagination will find strength While this debate was going on, interim ministries were formed in all provinces By non-Congress men and at times by anti congress elements The

Congress indecision to join the government led to a division of opinion within its rank. It allowed reactionary forces and opportunity to get over the shock and retrieve the lost ground. Prolonged negotiations with the Viceroy led to an assurance that governors would not interfere with the work of ministries and Congress ultimately join the government. This was the first occasion that the congress was entrusted with the responsibility of the administration The Muslim League's propaganda against Congress had been that the Congress was national only for names sake and it discriminated against minorities. Maulana kept refuting time and again that this was merely a propaganda and there was no truth about it. However, he admitted that in Bihar and Bombay Congress could not prove itself worthy of true nationalism. Mr. Nariman was given the responsibility of leading congress in Bombay state. When he was asked to lead the Congress as Chief Minister Sardar Vallabh Bhai Patel and his other colleagues could not reconcile with the fact that a Parsee be made chief minister of the state specially when majority Hindu Supporters of Congress could be deprived of this honour. So Mr. B.G. Kher was brought to the forefront and he was elected leader of the Congress assembly party in Bombay. At this point of time Pt. Jawahar Lal Nehru was president of the Indian National Congress and many leaders within Congress hoped that since Jawahar Lal has total freedom and does not have any communal bias Nariman would not be put to injustice. Unfortunately this did not happen. Jawahar Lal was being looked upon as a critique and opponent of Sardar Patel and he did not like to do anything which would give Sardar Patel an opportunity to criticize him for his decision to project B.G. Kher as party president in Bombay state.

Nariman's appeal was rejected. Nariman was shocked. He even rudely behaved with Jawahar Lal and shouted him down in the meeting of

the working committee. Nariman met Gandhi Ji and reported him the entire episode. Gandhi Ji simply assured Nariman that matter will be investigated by neutral person. Sardar Patel's associates in Congress suggested that an enquiry into the matter should be conducted by a Parsee. Thus Nariman lost his case before the enquiry began and nothing was proved against Sardar Patel. Poor Nariman heart was broken and his public life came to an end.

Similar development in Bihar where Dr Syed Mehmud was the top leader of the province. He was undisputedly the top leader of the Bihar state but when congress secured absolute majority and one would have expected Syed Mehmud to become Chief Minister, Sri Krishna Sinha and Mr Anugraha Narain Sinha who was the member of Central assembly of congress were called to Bihar and groomed for the position of Chief Ministership. This time Dr. Rajendra Prasad played the same role as Sardar Patel did in Bombay. Syed Mehmud only got a position in the cabinet of Krishna Sinha. Nariman was denied even this

The Congress suffered another set back It got vertically divided between rightist and leftist. The Swaraj party and the Congress though seemingly two wings of the same stem-Congress party were now different Swaraj party were now different. Swaraj party had larger following both in the Central as well as the provincial legislature. The Swaraj party was founded by C.R. Das, Pt. Moti Lal and Hakeem Ajmal Khan In all the provincial and central assembly elections the Swaraj party had won a very large majority. Its most remarkable achievement had been its success in achieving seats reserved for Muslims. Only Muslim voters return Muslim legislators. Muslim league had been able to play upon the fears and apprehensions of Muslim of Bengal that Muslims would be left behind, this claim was refuted by the Swaraj party move of having Muslim candidates

return to legislature. Thus the communal problem of Bengal was solved Maulana Azad strongly advocated that the Provincial Congress Committee of Bihar and Bombay had erred in denying local leadership to Mr. Nariman and Syed Mehmud. He also pointed out that so long as Muslims were not properly represented in public life. There could not be a true democracy but his convictions were all belied. A parliamentary board was constituted immediately after Congress accepted office The board consisted of Sardar Patel, Dr. Rajendra Prasad and Maulana Abul Kalam Azad This was perhaps the first time that Maulana was made incharge of parliamentary affairs in several provinces vis Bengal, Bihar. UP. Punjab. Sindh and the Frontier. Every issue came up before Maulana for review and he is reported to have examined all charges levelled by Mr Jinnah and Muslim league about injustice to Muslims and other minorities Maulana found all such charges as false and even admitted that even if there had been an iota of truth in anyone of these charges he would have rectified the injustice and was even prepare to resign his position.

Maulana never identified himself with any particular section of the Congress. On the contrary he tried to bring together the pro-changers and no changers in Congress. In early twenties and during the thirties when Congress was divided between left and the right ideology. The rightist were champions of vested interest while leftist were of revolutionary zeal who wanted to work for the welfare of the masses Maulana had the sympathy for the leftist. He was able to mediate between the right and the left and worked his way towards planning programme for Congress elections of 1939. But he could not achieve much as the war broke in Europe. International crises was deepening in Europe. It was becoming more and more evident that war was now unavoidable. The historic visit of Chamberlain to Munich almost gave the indication that a part of

Czechosolovakia would come under German occupation without war Incorporation of Austria into German reach was followed by demand, on Sadetenland. It appeared that the war was averted but later events falsified the hopes and within a year Munich, great Britain were forced to declare war on Germany. Congress really was not very happy with these events At the Tripura session in March 1939 the Congress passed the resolution recording its disapproval of the British foreign policy culminating in Munich pact, the Anglo-Italian agreement and the recognition of rebel Spain The policy had been one of betrayal of democracy, breach of pleasures, ending the system of collective security and cooperation and enemy of democracy and freedom. The Congress resolution further recorded that the world was reducing itself to an state of international anarchy and brutal face of violent triumphs The fate of nations are in Jeopardy and International morality had sunk itself low in the South Western and Central Europe The world had witnessed horror of organized terror of the Nazi government against the people of Jewish race and the continuous bombing by rebel forces of cities and civilian and helpless refugees

The Congress totally disassociated itself with the British foreign policy which supported the fascist Germany and helped destruction of democratic countries. Maulana even commented that congress was opposed to imperialism and fascism and believed that world peace and progress would be possible only by ending the war Gandhi ji wanted that congress working committee in India must declare its stand on the international crises. His view was that India must not participate in war in any circumstances even if such participation meant achievement of Indian freedom. Maulana Azad was in conflict with Gandhi's view Maulana believed that Europe was divided in two camps-Nazizism and Fasism on the one hand and democratic forces on the other Maulana wanted India to

participate with democratic Europe and not be a silent expectator of the war India ought to fight for her own democracy as well as the democracy of all other nations. United Kingdom declared war against Germany on 3[rd] September 1939 and appealed to all members of common wealth to do so In the case of India the Viceroy on his own declared war against Germany without having the approval of the Central legislature Gandhiji was in a state of mental stress. The Congress faced the dilemma of having to be quiet or aligning with democratic forces in the war. This was just about the time that question of Congress Presidentship assumed a new importance Since Maulana had refused to accept this position as on earlier occasion a year before due to his differences with Gandhi Ji on India's participation in war Maulana Azad felt that India should have no hesitation in aligning herself with democratic powers.

The question however was how could India fight for freedom of other nations when it was herself in bondage Maulana felt that in the crises of war it was his duty to serve in any capacity to which he was called When Gandhi Ji requested Maulana to become Congress president he agreed There was no real contest. The candidate who stood against Maulana was defeated by an over whelming majority. Immediately on assumption of office of President of the Congress, the Congress session was convened at Ramgarh Maulana had been pained by the treatment meted out to Dr Syed Mehmood and Mr. Nariman. But once the congress acquired power and Congress Ministries were in office for little less than two years period Several important issues were settled in principle except for the one lapse the Congress made practically every effort to live upto the principles of genuine secularism. Every effort was made to ensure justice to minorities The Congress Parliamentary Board was formed to supervise the work of ministries and give them general directives and guidance on policy issues

This board consisted of Sardar Vallabh Bhai Patel. Dr Rajendra Prasad and Maulana Azad. Every incident which involved communal overtones came to Maulana for his knowledge and advice. Maulana Azad refuted the charges leveled by Mr. Jinnah and Muslim league about injustice meted out to Muslims and another minorities. Maulana Azad said "it is all false"

Maulana never identified himself with any group in Congress. He on the contrary had been an efficient mediator among them Maulana's major discontent had been India's stand on war as enunciated by Gandhi Ji who stressed that congress was not to participate in the war under any condition. Maulana was rather of the view that as a political organization Congress should not just sit quiet while tremendous events are taking place throughout the world. Gandhi Ji was opposed to any movement as it could be only on the issue of Indian freedom and would carry the implications that once freedom was gained, India would participate in war

After the meeting at Delhi and Poona when British refused the Congress offer of co-operation Gandhi Ji thought of limited civil disobedience movement. He proposed that men and women in India should individually oppose and protest against dragging India into the war They should court arrest. Thus an extensive anti war movement could begin Maulana did not agree to this proposal of Mahatma but finally he conceded and agreed that individual Satyagraha movement should start Vinoba Bhave was selected at first individual Satyagrahi A number of others followed soon and a nation wide movement of individual satyagrah began. Maulana Azad radically differed from Gandhi Ji in his attitude towards non-violence. The actual programme followed was one on which both Gandhi Ji and Maulana Azad had agreement while traveling to Punjab in order to save a Satyagrahi. Maulana was arrested by a British Superintendent of police as he was going from his compartment to the

dining car in order to have his morning tea. Maulana quipped to the British superintendent of police "you have arrested me before I could do the Satyagraha". Maulana Azad imprisoned for two years and detained at Naini Jail. Dr. Kailash Nath Katju joined him later at Naini. Two events changed the character of war. First Germany attacked Russia in June 1941 within six months Japan struck Pearl Harbour. These two events made the war truly global. Japan's astonishing success brought United States into turmoil and in turn brought the war right to door steps of India. Japan had over run Malaya and Singapore. Soon Burma which before 1937 had been part of India was occupied. Situations seemed imminent that India herself would be attacked. Japani ships had already moved to Bay of Bengal and soon the Andaman and Nicobar Island fell to the Japanese Navy. Japan's entry in war forced USA to face direct responsibility of war. President Roosevelt immediately after attack on Pearl Harbour requested the British Government that Indian leaders should be conciliated. The Government of India could not altogether ignore these requests. In December, 1941 Viceroy decided to release Maulana Azad and Jawahar Lal. The move was intended to the test the congress reaction to the changed situation of war. The government wanted to watch the reactions of Indian Congress leaders as well.

So long Jawahar Lal and Maulana were under arrest no meeting of the working committee could be held. Immediately on the release Maulana convened a meeting of working committee at Bardoli. Maulana Azad reached Bardoli to find out that differences between him and Gandhi Ji had widened." I could see that the British Government was not ready and willing to recognize India as free," if India offered its full cooperation of the war. Mr Churchill the Prime Minister of Britain reacted stating "British would have no option but to recognize the freedom of India as price of

cooperation". In Maulana's opinion the British were keen to seek India's cooperation in war and they were not yet ready to recognize India as free. Gandhi Ji and Congress leadership had differences on this issue. He held unchangeable attitudes towards war which left no room for further negotiations. Gandhi Ji kept maintaining that non-violence was a creed and in no circumstance it should be given up and therefore India must not enter into the war.

Maulana Azad repeatedly stressed that Congress must place greater emphasis on freedom of India than on non-violence as a creed". Such diametrically opposed opinion within Congress caused simmering. Subhash Chandra Bose had started a campaign for active opposition to the war effort. The political situation of India changed. Bose was arrested and released when he undertook a fast on January 26, 1941. It became known that Subhash Chandra Bose had left India. For a year no body heard of him. There was no trace whether he was alive or dead. In March, 1942 surprise struck, Subhash Chandra Bose had reached Germany and made a speech which was broadcast from Berlin Radio. Subhash Chandra Bose was attempting to organize anti British front from there. The Japanese propaganda against British occupation of India gained intensity. The German Japanese stand on India's freedom was clear. Japanese promised and believed that it was working for Indian freedom and Asian Solidarity. The Japanese attacks weaken British power and helped India's Freedom Struggle.

Gandhi Ji by then had begun to harbour ideas that allied forces could not win the war and the German and Japanese would be triumphed. Gandhi Ji was skeptical about the outcome of the war. He was doubtful about the allied forces victory. Gandhi Ji initially did not approve Subhash Chandra Bose action in Germany but at a later date he seemed to approve it.

CHAPTER-III

SCIENTIFIC TEMPER IN MAULANA AZAD'S THINKING AND ACTION

Maulana Azad's views on Science and Technology need to be analyzed from the perspective of Maulana's own life span. His life span covered three major phases the 1. Colonial Phase 2. Logical positive phase 3. The phase of Scientific and Technological Euphoria. Science essentially was projected as a European phenomena and was being patronizingly imposed on India opposed to the traditional learning and age old religious precepts. While Maulana Azad was himself deeply steeped in Islamic learning and culture of the Islamic world. He looked at this attitude with no less degree of revulsion. Maulana's own mind and faculties were essentially of enquiring and analytical order. He possessed such deep rooted understanding of the decline of the Islamic world and that of India and came to his own conclusion that without due emphasis to Science and Technology the problems of Free India will never be able to be solved nor would any economic advance be feasible. Maulana had an undeterred faith in this axim. He articulated this thought process in a series of lectures at different fora after becoming the first Education Minister of free India His vision on Science and Technology was well taken by his colleagues specially Pandit Jawahar Lal Nehru who had enormous exposure of the west and he knew that Science and Technology alone can bring redemption from poverty and change India towards better economic and social democracy.

As regards, the three life span phases of Maulana the first phase was characterized by as a colonial phase which saw the emergence of the Industrial capitalism in Europe, along with the growth of science and technology led by ruthless exploitation by Europian nations of the natural resources and the people of Asia, Africa and America Science was imposed on India in opposition to the traditional learning.

The second phase in Maulana's life span and thought process began almost with the turn of the century and continued till the beginning of the second world war. This phase was essentially marked by a "logical positivist" outlook towards science and technology

Human miseries and other inequalities, irrationalities would disappear with the advent of science, such was the belief of Maulana. He even went to the extent of asserting, "Anything which could not be explained within the frame work of the then existing knowledge was considered (by him) as non-scientific and irrational." Maulana's understanding that if scientific and technological advances were made in India, new industry would provide employment and new products would usher a new era of plenty making economic disparity a thing of past. These beliefs in Maulana's thought process were borne out of a deep rooted conviction which he had come to have with regard to scientific and technological development of India.

The ground realities of Indian society were contrary to the belief that Maulana Azad and his contemporaries have had on science This phase was characterized by the emergence of national movement for freedom The reaction against British colonialism, of old traditions of faith and a tendency to lean back to age old solutions to contemporary problems This period was characterized with a certain sense of reaction against

westernization and science itself. It was considered materialistic as it was against religious and spiritual tradition of India In a society where high passions were running against science and technology it was very difficult to introduce science. Even in today's Indian society such a conflict find its manifestations over and over again where materialism, westernization, scientific outlook find no credence against spiritualism, religion and faith Although the country has tread a long way in terms of promotion of science.

The third and the final phase in Maulana's thinking was one of scientific and technological Euphoria. This phase witnessed emergence of socialist vision, rapid rise of scientific and educational infrastructure, establishment of departments of scientific and technical order and finally the emergence of a better India. The socialist vision sought to promote science and technology as the basis of planned society which would put an end to economic backwardness, achieve equitable redistribution of resource and put an end to superstition.

This phase almost began with the end of second world war and simultaneously with political liberation of India. In the world at large so also in India there was a vast expansion of science. Marked achievement in the field of nuclear sciences, radar systems and antibiotics. The certain amount of euphoria was attached to science and its role in bringing, Socio economic change in society. In India under the towering leadership of Pt Jawahar Lal Nehru the development of science and technology became a major instrument of policy. Maulana Azad became the first Education Minister of independent India. His own psyche and personality were deeply steeped in medieval learning and for him to have carved out the pivotal role in furtherance of the development of science and technology and its promotion were cognizable. During the period Maulana was Minister of

Education he presented a unique blend of classical language and religion medieval knowledge and faith vis-a-vis Modern Science. Infact Maulana once remarked "many scientist including some of the noble prize winners are going back to religion."

Further Maulana's view was that advancement in Science are not in conflict with deeper ethical and spiritual needs of the individual Infact the new spurt in religious movements and cults which promise satisfaction and aspiration can not be met by science but by spiritualism. Thus Maulana tried to present a semblance of classical and religious knowledge with science and throughout his tenure as Minister of Education he seemed to project the same point of view. There were regional dissents and protest movements against Maulana's passion for science and technology But he was never deterred by the public wrath. On the contrary he eloquently preached and advocated a very balance mix of the two. So that dehumanising effects of science and technological development can be well blended with oriental, medieval and alternative value systems in India This perhaps was Maulana's, most remarkable and unique achievements His total approach was liked, supported and endorsed by his colleagues in cabinet and Gandhi Ji too. Although there appears some contradiction and conflict between Gandhi Ji and Maulana Azad as regards to the implementation of the philosophy of Science and technology. Even Gandhi Ji despite his passive reluctance to accept Maulana's policy for promotion of science and technology. Gandhi Ji conceded to his ideas giving priority to science rather than Swadeshi. Improvements in indigenous 'Charkha' were a manifestation of the same.

Maulana Azad had remarkable understanding of the Philosophy of Science. Its evolution its ability to resolve human misery, its social role and future possibilities. In discussing the philosophy of Science Maulana in his

lectures constantly reminded listeners and readers of the great Indian tradition and linked science to it. He advocated the Science had made continuous and steady progress in wresting from nature, some of her greatest secrets. Veil after veil has been torn from the hidden surface of the nature and secrets which are still unknown and are likely to yield to the scientist's quests,, "But Maulana with all this progress in Science always lamented that scientific progress has not laid man to understand "What man is, whence' he cames from and whether he goes" and in this context he always compared western view with Indian. He believed the idea originated in Greece and got developed in India. Since Greek ideas were extremist ideas. They did not care what is man . . " But they believed in what he did. Ancient India paid attention to the identity of man where as the Greek idea believed in Action of Collectivity

In modern age western materialistic and scientific temper have become pervasive and essential outlook of the west. Through Darwin Man became an animal. Through Freud his mental outlook retained the vestiges of all of his animal origin. Marx made studies of the materialism as an outcome and product of the environment. In contrast to this Western scientific axims Vedanta in India and Sufism in Islamic culture emphasized the intrinsic spirituality of man. Maulana believed man had God's attributes everything was a encompassed in man. There is no limits to his heights which he could attain in both knowledge and power Thus while emphasizing the spirituality of the Indian concept Azad believed whatever happened to man was God's will and man could not fight against it This was the Fatalist approach and attitude of Maulana which supported Indian spiritualism but very indirectly condemned the Western Scientific advances. Maulana used to strike a balance in the dichotomy of Eastern and Western view of man. In the Eastern concept Man is an animation of

God, shares his infinite attributes and is capable of achieving mastery over the entire creation. In the Western concept man is, no doubt an animal but there is no limit to the progress that he can achieve in the material field The Western man's scientific achievement are a visible proof of his superiority and his domination over the rest of the creation that is sea, earth and atmosphere. Azad's emphasis that East had laid a disproportionate emphasis on individual salvation and the knowledge was sought as a means of individual redemption. Thus by implication East had laid to a high degree of individualism and **lack of social consciousness** which acted as a brake on social progress The west on the contrary had laid great emphasis on the need for social progress which reduced the significance of the individual and created a totalitarian system

Science is neutral. Its discoveries are to be used equally to heal and to kill. It depends upon the outlook and mentality of user whether science will be used to create a new heaven on earth or to destroy the world in a common conflagration if we assume man to be a progressive animal then there is nothing to prevent him using science to further his own interest based upon passion that he shares in common with animals. If however we think man is imancipation of God then we can use science for the furtherance of God's purpose i.e. the achievement of peace on earth. And good for all men Azad asked his country men to utilize the knowledge of science for social progress and warned them of evil consequences of an unwise use of scientific discoveries and technological advancements Azad's basic anxieties and concerns had been to use science for human welfare Speaking on the role of UNESCO and promotion of human welfare Azad believed that UNESCO should decentralize its activities and instead of concentrating in Europe and America alone it should go to the different part of the globe to promote human welfare and progress through scientific

achievement. Maulana Azad even proposed a diversion of 1% budget of defence spent on armament to UNESCO's activity. He believed that the greatest task before all statesmen of the world was to challenge the perpetrators of cruelty. The soul of this was Gandhi Ji's non-violence and political programme. Thus laying emphasis on educational and cultural activities.

The process of Maulana Azad's Educational stewardship found his culmination in his becoming the first ever Education Minister of India. He joined Education Ministry on 15th of January 1947 and continued to serve it for a decade i.e. up to 22nd February 1957. He endeavoured to transform the department of education took over the charge of a full fledged Ministry for the purpose of providing direction, content, meaning and philosophy of Modern India's Education and Culture. An eloquent and effective member of the Nehru cabinet, he took the opportunity to actualize his own ideas on educational reform in the country. Maulana had earlier worked very hard to bring his own community folk in line with the national upsurge which in his own opinion was to set the stage for a programme of national re construction on a very sound basis. Azad was essentially a literary man. In his own personal scheme of things he had preference to journalism and writing. Politics was some how his last priority and he never thought entering it. Circumstances conspired to attract him to politics and gradually he became so emersed in contemporarily whirl wind that towards a later part of his life he could hardly get out of it. And writing became a thing of past. In July 1912 Maulana started publishing his famous Al-Hilal from Calcutta. He was dabbled in journalism since 1899 when he was hardly twelve years of age. By 1903 he had started publishing a monthly magazine a Lisan-ul-Sidq which made a mark and brought him to prominence and fame among literary circles in the country

Al-Hilal was his new venture. It was aimed to serve a mission to invite people back to the righteous path which they had forgotten and forsaken in their zeal for dogmatic religiosity The emphasis in Al-Hilal was naturally on Islam and its readers no doubt Muslims. It addressed issues of the Muslims religious community, in particular those who wielded power and influence on religious activities Azad believed that Muslims have two fold responsibility. One imposed on them by religion of the responsibilities towards society the other being loyal and devoted to the country in which they lived. Maulana's total approach towards education had been to integrate the old and traditional belief structures and institutions into the new and modern system of education that he was going to launch through his ministry Maulana himself seemed initially reluctant to join as Minister of Education. It was at the insistence of Gandhi Ji who suggested him to take the portfolio of Education to which he conceded Prior to this Maulana had politely conveyed his disagreement to hold any public office when he refused C.R. Das of Bengal who proposed his name for the Mayorship of Calcutta corporation. Again in September 1946 he refused to the membership of interim government formed by the British. Maulana believed that educational system then prevalent in India were "Shaped by nationals in non national interest and therefore a big question of the content and meaning of education to build modern India Explaining the approach of the Ministry of Education to educational reforms, he referred to the cooperation and confidence of the various agencies for the great purpose of carving out Modern India's Educational Policy. Maulana became Education Minister and the backdrop of 85% population of the country being illiterate and very few institution to educate

As a matter of educational policy Maulana firmly promoted new goals of Education. These were:

- Democratisation of Education
- Maintenance of quality of educational standards
- Broadening of Educational outlook whereby cognitive development of individual may find expression and lastly
- The promotion of mutual understanding, tolerance and goodwill.

Democratization of education was of paramount relevance in Modern India's Education Policy. India emerged on 15th August 1947 as world's largest democracy on the face of the earth. Education therefore was ment and conceived to educate the people in the art of democratic living. Maulana himself being a staunch democrat took the challenge as an opportunity of making education as a vanguard of democratic life in India. The promotion and advocacy of new education policy involved three pronged approach

(a) Educating people for democratic citizenship

(b) Equalizing of Education opportunities to every Indian Citizen and

(c) Indianising the medium of Education.

And estimated 85% illiteracy on the eve of independence was the most serious impediment in democratizing education. Azad introduced two important reform measures.

- Universalising elementary education
- Launching a nationwide drive for Adult Education

For the purpose of making education free and universal for younger generation of India.

He emphasized the implementation of the 40 year post war education plan just within 1/4th of its time He sought cooperation from all literate people of India to educate illiterates Those who were been pursued to educate the adult under the Adult literacy programme were referred to as Masters of Democracy Maulana stressed upon the constituent assembly regarding the urgency of launching the mass education drive

Maulana's second major contribution to the objective of democratizing education was equalizing educational opportunities in Indian Society. A society ridden by class and caste disabilities did not permit certain sections of society to even receive education In the traditional Indian society education was the domain of Brahmins, Shudras were kept aloof of it. Maulana held the state responsible for fighting this discrimination and advocated for providing every individual with what he defined as the means of "acquisition of knowledge and self betterment"

On 30th September, 1953 in a Radio broadcast from AIR Maulana Azad put forth the idea of the state obligation of providing every citizen the necessary amount of education for the purpose of personality development. The idea of ensuring certain level of development for all members of the Indian Community was itself impossible when the country as a whole had not yet succeeded in universalizing education even upto an elementary stage. In the implementation of such scheme, the most disconcerting factor was the lack of necessary funds with the government of India. The central government did not spend on education more than 1% of its annual revenue. Maulana pleaded with all his eloquence to increase

education spending by 10% in line with the practice adopted by advanced states of the west and his tiring efforts yielded the central govt's budget to gradually increase the education funds from 20 million rupees to 300 million. Maulana felt little relieved that the spending on education during his tenure of Education Minister had increased fifteen times. Maulana believed most significantly in the expansion base of the educational facilities in India where by all inequalities of caste, class and sex could be over come. He was successful in framing an official policy of instituting special stipends and scholarships for students coming from scheduled castes, backward classes and female genera. Women who had been socially discriminated against for a very long time had to be brought into the fold of education as women education alone was considered as an important input for family's growth. So Maulana first believed in educating women and then extending the educational facilities to the female child. On May 31st 1948 Maulana Azad remarked at a press conference, "If women take to education more than half of our problems will be solved. Educated mothers will mean children who can easily be educated." The chronic problem of the women's education Maulana sought to resolve through educational administrators whom he constantly persuaded to adopt measure for equalizing the facilities for female education. He advocated to the constituent assembly of multiplying educational opportunities for Indian women

The third and perhaps the most important contribution of Maulana Azad was the democratization of education in India in what he termed as higher sphere of knowledge for India's national life. For the advancement of higher realms of learning and culture. What was needed immediately was the making of the national language or languages as the medium of education. Unfortunate for India that English as a language had already

been accepted as it was the most common medium of expression during the British Raj.

Azad somehow believed that none of the Indian languages were adequately suitable for the purpose of the advent of the modern education Under such circumstances a national government does have the responsibility of developing these languages as a medium of instruction as had happened in other parts of the world where English was been replaced by local language. Such linguistic inadequacies in major Indian languages led initially into acceptance of English as the medium of education A very bad situation as Indian language alone did not change but also their minds and thought processes will also changes in accordance with the ethos of English language. Azad as Education Minister advocated gradual replacement of English by indigenous language of the people of India Before the constituent assembly Azad put forth his plan of a switchover from English to regional languages as the medium of education At the secondary stage of education he granted five years time for the shift over from English to local language and English to continue as the second major language. However at the high level i.e. Post graduate level he argued that English be allowed to be the language of instruction. With regard to Hindi the official link language, Azad always stressed that a shift over from English to Hindi ought not to take place before 1965, a date for the switch over from English to Hindi as laid down in the Constitution of India. (Parliamentary Debate Part II, Volume III, 1950, Pg 1628).

The second and yet another powerful instrument in Maulana's educational policy was the maintenance of educational standard In the evolutionary phase the ordinary incompatible and incongruent back log in education and maintaining standards in education seemed contrary to each other. Intellectual and educational excellence, promoting higher

standards in learning and education were an ideal state However making people literate and promotion of educational standard seemed contrary to each other. In Maulana's own wisdom there was absolutely no contradiction as on the one hand he stressed the need to universalize education and promote raising and maintenance of educational standards Maulana had been fully aware of the deteriorating educational standards and his programme of raising standards was nothing more than checking the educational standards from further deterioration

The two would not interfere with each other. In Maulana's scheme of things he attributed failing standards of education to the defective system of university education and specially admissions to universities. There was an unprecedented rush of students to higher seats of learnings and what turned an enviable situation and a distressing phenomena was that Indian students accept in some rare cases where tempted to enter the university to secure basic qualifications for employment rather than for any true or genuine allurement of acquiring knowledge Further it was distressing to note that comparatively a small number or percentage of university students of India did not find gainful employment because of their own economic backwardness. This situation compelled Maulana to think in terms of law of equilibrium where demand and supply equations have to be properly met. Thus graduate only those number of boys who find employment. Thus Maulana's Philosophy of education restricted a select minority to go for higher learning in different fields of Arts and Science Maulana needed to delink and disassociate degree with employment which he neither could do in his life time nor has it been achieved by the Ministry of Education and subsequent Ministers till date. The higher education being restricted to a select few as was enunciated in Maulana Azad Educational Policy was a misnomer. Azad believed that if university

education is allowed indiscriminately to all and a substantive number of graduates and post graduate do not find adequate gainful employment then there is a risk of developing sense of despair and disregard for education. Therefore Maulana believed that the number of graduate and post-graduate who could easily find placement in employment should only be educated at the university. Azad felt so much seized of the problem that he proposed on 15th of April 1953 a strong agency "for universities in India at second educational conference held at New Delhi with representative from Central and State Government Indian universities had strongly proposed, "The creation of a strong agency which will zealously guard their standard and coordinate their resources and facilities if the universities are to gain their old prestige and become the centre of a new educational awakening.

Maulana have had the honour of installing such a strong agency on 28th of December 1953 under the name of The University Grants Commission. There was yet other dimension of the gradually falling standards of education in the country which made a claim on Azad's attention. The English Language enjoying a place as library language. Any step towards affecting this in any unimaginative and unplanned switch over from English to any other language was bound to produce lowering down of educational standards. This necessitated appropriate arrangements for the preparation of text books and another referral material in Indian languages. However Azad continued to believe that English as the medium of instruction at the higher levels or to continue as most standard text books of higher learning both in discipline of science, humanity and social sciences. Another reference books were in English language. As shift over from English to any other language in the absence of text books in other language would have been detrimental to the growth of science and other

subjects. As those educated at the universities had to interact and maintain a permanent link with English speaking countries for seeking knowledge as well as employment. Therefore he conceived a body which would engage itself in preparation of text books, the National Council for Educational Research and Training was conceived by him

The third and perhaps foremost crucial dimension in Maulana' policy on education was broadening of educational outlook If education were pressed into service for multidimensional advancement of India then education would have to have a broadening of its educational vision encompassing the various aspects of national life Thus the third major important objective which guided Maulana in the formulation of new education policy were in expanding the outlook of education broadening of its scope at basic, secondary, college and university level would have to be done so that promotion of social, technical, recreational and even teacher's education should become an important component in the context of education. Educational reconstruction of India through the process of basic education was essentially recognized by Maulana as his expression of his true Indian genius. The elementary education had been established in India by British and therefore an indiginized scheme of elementary education was Maulana's foremost task. Maulana Azad advocated that the spirit among Indian children should be the main concern for cooperative action He took pains to stress upon those practicing the scheme of education. The necessity regarding it as a great experiment which needs to be carried out and on sufficiently wider scale for verification of its results For purposes of designing a truly national pattern of education at the elementary level. Azad suggested to the Central Advisory Board of education to take appropriate measures to make education suitable for the country as a whole. In line with proposals of fashioning basic education to

suit cross section of Indian population what Azad suggested was reform in secondary education animated by the same spirit of broadening its scope to cater to the diverse groups of secondary level students what characterized uniqueness of outlook in Maulana's scheme of things was his insistence on making education free and compulsory upto the secondary level. Promoting and propagating national regeneration in independent India by broadening the educational outlook by the concept of "Social Education" was really his main contribution to the Indian education In his effort to present broader concept of social education Azad first differentiated it from what was understood previously by Adult Education, and replaced it by a course of training for civic-cum social cum-national sense is adult and illiterate population in India. In order to broaden its scope for the objective in view. Maulana included it in his programme three important aims social education, literacy and education In the absence of literary education training for citizenship could have been achieved by social education giving a comprehensive programme on social education Maulana emphasized five dimension in which training/education ought to be imparted :

(a) Knowledge of democratic living

(b) Instructions in hygiene

(c) Information of better productivity

(d) Refinement of human education and

(e) Inculcation of universal principle of rights conduct including tolerance and mutual understanding

On 31st May 1948 Maulana called the press conference exclusive for the purpose of focusing public attention in India on what was given the

name of social education by him. Before detailing the programme he felt the need to define the concept Social education as a course of study was aimed at production of consciousness of citizens and promotion of social solidarity among them. Azad eloquently talked of technical education and recommended its expansion and enrichment He stood firmly for multiplying the facility for scientific education and raising the standards of technical knowledge in India Maulana always remained conscious of the growing importance of scientific education especially in the context of India's backwardness in the field of Industry and agriculture. The constituent assembly of India endorsed his view Maulana had observed that the previous system of technical education in India had almost failed to make available to her the necessary type of scientific cum-technical man power and expertise Emphasising the intimate relationship between education and economic development Maulana even went to the extent of expanding the scope of technical education to include industrial education as well and attributed India's Industrial and agricultural backwardness to non-availability of scientifically trained technical man power in the field of technical and industrial education and therefore recommended that only in exceptional circumstances selected people ought to be sent abroad for higher training than having foreigners been attracted to India for their higher and scientific technical excellence. Maulana's educational vision was as broad as his life itself.

Maulana Azad could not afford to overlook education for leisure In his attempt to broaden the outlook and scope of education he even conceived recreational education as well. He strove to bring it in line with the spirit of India's democracy and her growing national economy. Among more important agencies of re-creative nature one which he

always attempted to bring to the forefront was a public library for the democratic community.

Apart from the significance for neo-literates another constituent of adult population Azad held that a library is an effective community centre and entertain the idea of these being beautified so that they really become places of recreation. He therefore advocated that a library is not only a well furnished, well decorated place but it should also be provided with a garden of an attractive form in front of it. Maulana quotes his favourite couplet of Hafiz Shirazi on close association between garden and books and library goers as lovers of literature and natural beauty. Azad's role in broadening the outlook on education in India touched upon improving the quality of teachers. He pronounced that the status of teacher in line with the ancient tradition be upgraded and raised. Also a more comprehensive and detailed educational teacher's training programme was envisaged by Azad for preparing competent teachers. Research in education also formed an integral part of Azad's broad vision of education as he thought that research in education will help improve curricula for teacher's education. The creation of the central institute of education, Delhi was established with a view to promote a central college for teachers education. The Central Institute of Education, Delhi was a new name to the Central College for Teachers as originally suggested by the Central Advisory Board of education in 1944. Azad was keen to promote teacher's education in India and he at a very difficult juncture in national life pushed the proposal of setting up the central institute of education. The jurisdiction of which extended to the whole of India. Although initially it was intended with a limited purpose of instituting an institution for research in the field of education. Azad endeavoured to raise the

status of Indian teachers and liberally funded the institutions such as Jamia Millia Islamia and Shanti Niketan for promoting educational research in India. Azad sounded sympathetic to the misery of the conditions under which teachers were working. He never made any discouraging remarks against teachers of any class or region. He valued teachers devotion to their duty and spirit of the service. Azad was fully confident that professional betterment of teachers will have a corresponding improvement in standards of education and a fortnight before his demise he announced his future plans to improve not only the quality of teachers but the morale of teachers as well at all levels. *Azad's total philosophy revolved around Universalism for Humanism* supported by Sufi tradition of his home and strengthen by his studies on religion and history. He developed his thesis of essential unity underline various systems of human thought imbued ideal of humanism. He strove to build up an atmosphere of human appreciation.

CHAPTER –IV

MAULANA AZAD'S CONTRIBUTIONS TO SCIENTIFIC AND TECHNOLOGICAL ADVANCES IN INDIA

Maulana Azad's view on Science and Technology perhaps can't be isolated from the plethora of thought and ideas that Maulana had been harbouring since his childhood. From his becoming Minister in the interim government until his death in 1958 Maulana had a close view on the then global issues which were affecting the life of people around the world The emergence of industrial capitalism in west had its relationship with the growth of science and technology. Maulana's total life span can be conveniently divided into three phases specially for understanding the development of science and technology

(a) Colonial Phase

(b) Logical positivist phase and

(c) Phase of scientific and technological Euphoria.

The ruthless exploitation of natural resources and the people of Asia, Africa and America saw the emergence of industrial capitalism in Europe. Science was projected as a European Phenomenon and was patronised and imposed on Indian Society totally in contrast to the traditional learning and knowledge. Azad had been deeply emersed in religiosity from childhood he had influence of religion on him

Azad had been steeped in medieval learning. He had the influence of Islam and Islamic culture on him. Yet he imbibed an enquiring and analytical mind. This led him to review the decline of the Islamic world and that of India in order to analyse for himself and reach conclusions of far

reaching consequences which reflected in various speeches seminars and writings.

The first phase of Maulana's life span, the colonial phase was full of conflict between the West and the East. Science was viewed as Western Phenomena and was deemed contrary to the existing knowledge of the East. This phase began at the turn of the century and continued virtually to the middle of it. Reaction against colonialism resulted in a certain degree of revivalism. The traditional knowledge was relied and its tested manifestations were popularized. The tendency on the part of Eastern Nations had been to find solutions to their contemporary problems through the wisdom of the ancient times, knowledge and traditions There was resentment against westernization and against science itself science was considered to foster a new civilizational and stream based upon materialistic precepts as against the religions and spiritual traditions of India This phase saw the revival of indigenous arts and crafts production of indigenous goods to meet the needs and demands of the people This revivalism came to be associated with Gandhian tradition. Gandhi Ji himself was never averse to science and technology He had an open mind and an experimental outlook. He was ready to adopt new knowledge and put it to practical usage. His own (Charkha), the spinning wheel had lived changes from the one which he had initially started using

The phase of traditional revivalism as a reaction to the western concept of science and materialism. The period also witnessed creation of a massive infrastructure of science. The establishment of several institutions were being contemplated and conceived by Maulana during this phase. Some of the institutions of science and technology were developed by the British teachers and scientist and gradually Indian Scientific manpower was trained by them which took over at a later date

The socialist vision which sought to promote science and technology as the fundamental basis of all planned futuristic growth to remove poverty. backwardness and economic deprivation was fostered as a very powerful argument by the protagonist of science. Equitable and just redistribution of resource as against established norms of fatalism and superstition were welcome.

The first forty years immediately after second world war witnessed considerable questioning all over the world about the nature and role of science in governing future societies by eliminating inequality within and across nations. Science was generally visualized by Maulana as a factor to end inequality. His view that science ignores the deeper spiritual and religious needs and ethical values of human beings and in support of this argument Maulana kept reiterating that many scientist including many of the noble prize winners were leaning back to religion and under general circumstances mean salvation and satisfaction in adhering to religion more than science Such view would possibly give anybody to believe that Maulana was opposed to science. Infact Maulana was advocating about new ethos and new frontiers of science which had not been known to the scientific world of the west.

The profound sense of mankind's deeper spiritual and ethical needs should also be fulfilled by science. The awful discoveries and advances of military technology, the proliferation of lethal weapons encouraged, growth of peace movements around the world. The harmful effects of nuclear outbursts, greater awareness of the same let world to re-orient its views to science being applied to more meaningful ends rather than destruction of mankind. The recognition of limited exhaustible resources across societies and nations compelled mankind to think in terms of recycling resources and having its equitable distribution within and across human societies

The dehumanizing affects of technological and scientific developments developed strong revulsion and helped alienate west from rest of the world. Therefore Maulana induced a new search and meaning in the realm of science where dehumanizing character could be replaced by a humanist outlook. Human dignity and human well being must therefore be the guiding principle of the all scientific advances and technological change. The phase of colonial combination led to have a logical end to the new found meaning of science and technology in Maulana's own thinking.

The national movements, west claiming supremacy over rest of the world simply by posing threat to mankind's survival by its scientific discoveries was bitterly attacked by Maulana. He advocated that modern sciences and technological advances must be geared towards promoting human welfare, understanding and peace. The strong resentment that the colonial phase witnessed in terms of condemnation of the westernization and its materialistic model were both rejected and were found to be untenable in Maulana's thought processes Azad believed that science must open new frontiers of deeper understanding and shun narrow mindedness. For science ought to promote better uniform growth and inculcate an spirit of tolerance. Azad's view on the philosophy of science were very profound. He believed that the philosophy of science, its evolution, its contemporary social role and future possibilities were part of the Indian thought process. Science in his view had made continuous and steady progress in wresting from nature some of the greatest of her secrets. But this progress had not led mankind to a better understanding, what man is, whence he comes, and whether he goes remains unexplained.

The Western view on science which originated in Greece which was developed in India. The Greek idea on science was an extremist point of

view which emphasized as to what man did rather than to explain what man was. With the modern age a scientific and materialistic temper became the pervasive outlook of the west. Maulana Azad commented through Darwin man became an animal, through Freud his metal outlook retained the vestiges of his animal origin, Carl Marx saw man's mentality as a product of the forces of production and immediate environment In contrast to this all the Vedanta and Sufi philosophy emphasized the entrinsic spirituality of man and compared man to God. He also believed that the attributes of God were to be found in man himself There was no limit to the heights to which man can rise and there is no end to the extent to which the man can attain knowledge and power Azad sound, to have articulated the East's view of man which placed disproportionate emphasis as individual salvation and knowledge was sought as a means for individual redemption. Thus by implication Maulana pleaded a high degree of individualism and lack of social consciousness which acted as a bottleneck in social progress. The western view on the contrary had been one in which over due emphasis was placed upon the need for social progress and reduced the significance of individual thus creating a totalitarian system.

Science is neutral. Its discoveries can be used to kill or heal It depends on the outlook and mentality of the user of the science whether science will be used to create new heavens on earth or to destroy the world in a common conflagration. If we think of man as only a progressive animal there is nothing to prevent him using science to further interest based upon the passion he shares in common with animals If, however we think of man as an emanation of God he can use science only for the furtherance of God's purposes, i.e., the achievements of place on earth and good of all man.

Since the beginning of the 20^{th} century technological and scientific developments tended to make war and peace co-extensive with the whole world. Today, the progress of science has created conditions where all legitimate demands of man can be satisfied. We now live in an economy of plenty and abundance rather than of want. Secrets of nature have been revealed one after another and these have made available to man the immense wealth of her hidden resources. The unfortunate tragedy of the situation however is that increase in knowledge and mastery over nature are being used not so much for the constructive purposes of the society as it is to enhance man's power for destruction. Such a view emanates out of the fears of misuse of science.

The bipolar world with two super powers sharing most of the scientific developments and technological changes were face to face to reconsider its very sensible use and not work for the destruction of mankind. This constraint of not using scientific achievements against each other has gone to establish that even when the ability to destroy existed not a single nation was ever destroyed except when the balance of power changed and tilted in favour of a unipolar world were to the good of the mankind as over weighed as against the destruction of man. Therefore, to argue that science will destroy the fabric of human existence proposition Perhaps the fears of those member nations who had not been part of the nuclear club are based upon fear psychosis rather than a factual statement of reality. This indeed is the contemporary position of the science vis-à-vis to the countries and societies.

The energy of atom has been unleashed. This can bring comfort and plenty to mankind. The use of atomic energy has opened up new vistas of prosperity, reduced man's power of destruction. Although nuclear installations around the globe are capable of total destruction of mankind

Yet these are being used for harnessing welfare of the world. The negative usage of scientific evolution and discoveries was more a myth than reality. Azad's concern had been to use science for human welfare. He argued with UNESCO that the problems of the East have not been well appreciated by the west. Maulana even went to the extent of having condemned the concentration of United Nations organizations at its Geneva headquarters and argued the decentralization of UNESCO's activities be done. UNESCO ought to work for peaceful use of atomic energy and Maulana also proposed that diversion of 1% of the budget spent on armaments to UNESCO's activities

The Azad's role in shaping science and technology in the process of national development relates to his role in scientific infrastructure development in India which he initiated during his tenure as Minister of Education. Maulana was knowing that creation of a body devoted to recognizing and promoting scientific talent in India is the first need of the newly independent state. He therefore mooted the idea of council of scientific and industrial research of which he remained vice-president for number of years. Maulana had close association with Shanti Swaroop Bhatnagar. Shanti Swaroop's understanding of Urdu Literature and poetry led to his lasting friendship with him both in Calcutta and later in Delhi. CSIR's role its organizational structure and expansion were discussed with Shanti Swaroop Bhatnagar for quite long. CSIR's role in providing future directions to scientific advances in India and draw long term plans were on Maulana's agenda. Paying tribute to Nehru, Maulana once remarked "If you undertook the direct responsibility for the department of scientific research and all its work was done under your personal guidance" The foundation you have laid in these four years will, I am sure, lead to the

erection of one of the most valuable monuments of our national endeavour (Speeches of Maulana Azad 1947-1955, Pg. 210).

Shanti Swaroop Bhatnagar was the first Director of the Council He advocated that eminent scientist can fill the role of an administrator with equal distinction. Azad's special contribution had been to bring in specialist to the government as secretaries both in the Ministry of Education and in the Ministry of Science and Technology. A trend which had been set by him has since never been reversed. Commenting upon the organizational structure and status of CSIR Maulana stressed CSIR's splendid success lay in its being an autonomous body with its own budget free from all formalities and directives which slows down the administrative machinery of the government. Maulana supervised the activities of the council more as its office bearer rather than its minister and further Maulana believed that the gap between India's scientific institutions and educational centres hampered the growth of our national industry Therefore he proposed establishment of eleven industrial laboratories where industrial research could be carried out to help advance the country industrially Maulana Azad had conviction and confidence that the diverse nation building activities which he had initiated would one day make India a major scientific and industrial power. India has since advance towards, this goal steadily and is almost destined to achieve it. The CSIR's functioning was not based upon established bureaucratic precepts. It was essentially on merit and excellence.

Maulana's conception about technical manpower was clear as he believed that we require technical personnel at three stages; the first stage being the artisans, the second semi engineering stage and finally the engineering stage. Maulana had to provide engineering graduate at all levels thus an **Engineering Personnel Committee** was constituted in the

Ministry of Education, Department of Technical Education to go into the details of the employment in public and private sector and their exodus to other developed countries. This was deemed necessary to have a proper re-assessment of the requirements of the technical manpower and their full employment guarantee. The technical personnel committee had a major role to play both in order to assess future requirements and contemporary manpower as well as its cent percent employment as had perhaps been happening in the highest developed countries in the world. From apprenticeship all through to full engineering stage, India was to be equipped and Maulana did see the requirements. Also Maulana firmly believed that if institutes of higher learning in the field of engineering science and technology doesn't have adequate research departments the nation as such doesn't enjoy the status and dignity of an original thinking nation, doesn't have that confidence which makes it great. So it was necessary in order to be a great nation to think greatly, plan greatly and plan for our own purposes and to feel equal with other developed nations in the World. Research and Development units in each engineering and technical institute of excellence were imminently required" (Selected works of Maulana Azad page 275).

The stressed need and professed policy to setup technical institutes resulted in prolific rise in the number of technical institutions in India. In 1947, the number of degree institutions were just 28 in 1955 it had gone up to 43, five additional degree colleges were going to be established in Punjab. 1 in MP, 2 in Orissa, 5 engineering colleges 21 technical schools and three major institutes of technology and higher learning were going to be established by the government of India very soon. This not only resulted in institutional building as it did in the prolific rise of the output of degree holders in India. In 1947 only 950 degree holders were there, by

the year 1955 number had gone up to 3000. The increase had been more than 300%. As far as schools of engineering are concerned, there were 41 engineering schools awarding diploma in 1947 in 1955 this number had risen to 83. Likewise the number of diploma holders rose from 1150 in 1947 to 3472 in 1955 almost an increase of 300%. Maulana was somehow aware that need based growth of engineering graduates and institutions will not allow a single person to be ever unemployed. However after his departure as Education Minister the subsequent Ministers of Education did not pay heed to this vital point and unemployment grew among engineering graduates. This was in essence technical scientific and engineering education in India. Contemporary India sincerely owes to Maulana Azad a great deal as it enjoys and occupies a place of intellectual eminence in the Comity of nations. Azad as the first Education Minister of independent India formulated modern India's first education policy. This was being done after a thorough review of the situation of scientific and technical manpower that it had in the early phase of its freshly acquired freedom. Maulana had a complete understanding of the potential resources of technical manpower of India, while representing India at the World Education Conference at Tehran, Maulana even went to the extent of extending the meaning and scope of the education to encompass individual cognitive development and over all improvement in the quality of life as an important contribution of Education as against education being merely a tool to earn livelihood

This profound and wider vision of Maulana Azad on education as a basic instrument to change society and improve the development of its citizenry into a positive civil society was no less a contribution to which western philosophy and Philanthropists like Julian Huxley had to Kneel down. Maulana's personality was multifaceted. He was great visionary and

worked with yet another visionary Pt. Nehru whose mission had been to build a better healthy and prosperous modern India based on principles of democracy, equality and justice indeed. Both Maulana and Jawahar Lal would have been thrilled working together while Maulana was contemplating about laying foundation of technical education, Jawahar Lal was busy improving the backbone of Indian Economy through building up economic resources base through the primary industries like agriculture, energy, steel etc. So in a very few years India had Bhakra Nangal on the one hand, Indian Agriculture Research Institute (IARI) Council for Scientific and Industrial Research (CSIR) and Indian Council of Agricultural Research (ICAR), Trombay Atomic Research Centre under the leadership of Homi Jahangir Bhabha, Maulana was no where behind. He was establishing technical institutions and making India technologically sound by establishing IITs in four major states of our nation. Chain of Engineering colleges and scientific laboratories of distinctions such as PRL (Physical Research Laboratory) Indian Council for Historical research, Indian Council for Social Sciences Research. All these institution here being conceived by the founding father and the first Education Minster of India. Maulana Azad was among the first few World Education leaders who conceded to the concept of excellence in higher learning, while well realizing need of modernization of syllabi by re-orienting it as per the changing needs of society. He also laid foundations of universal primary and secondary education. The debates of the first Indian parliament bear enough testimony to the fact that Maulana did not have to drive his point of view on building Modern India's Educational baseline as it has a distinguished speaker in Mavalankar, Dr. Rajendra Prasad and a host of luminaries of which the first Indian parliament essentially comprised of Maulana found his way of carving modern India's education policy in most versatile manner that one can conceive of. He began his assessment of British

Education System and its relevance to India He reviewed how India had inherited from the British Raj Education Model. Maulana strove hard to objectively assess the education system that would be most suited to India. He therefore, reviewed the British policy on Indian Education and eradicate all those elements which the British had introduced to the Indian system of education in order to achieve their imperialist design and objective

His major comment before Indian parliament sums up Maulana's point of view of the British system of education.

"Nevertheless, the great service which the existing system of education has rendered the Indian people need not be denied." Maulana believed that the British system of education exposed and open to India a new world of Science and Technology. It inculcated progressive spirit and brought Indian educational standard in line with the standards obtained elsewhere in the world and thirdly it led to reawakening of the National spirit among Indian which laid the foundation of a sovereign Indian state.

Maulana was not prepared to lose what had been achieved in India through British Education Model. However Maulana was oblivious of the defects of the Education System. In his own words "Whatever the British decided to teach us was right with a manner in which they decided to teach us was wrong". This he said while delivering the convocation address at Patna University on Dec. 12th 1947. Such were Maulana's clear perspective on education.

Further Maulana instituted an All India Council for Technical Education (AICTE). But the Council's recommendations to promote technical education immediately would not materialized as Maulana felt the entire responsibility of funding would lie squarely upon the shoulders of the

Governments as AICTE would not be able to do much in terms of funding The IIT Kharagpur was one of the four technical institutes which was going to be established in first plan phase, in order to develop the technical personnel requirements during the same period Kharagpur in West Bengal had been selected as location for the first higher technological institute considering that 80% of the Industries in India were located in Eastern region and 90 to 95% of this 80% were located in West Bengal alone

A sum of rupees 23 crores were allocated to technical education in the first plan but during that period only rupees 14 crores had been spent. It was the Minister of Education perse did not delay the establishment or utilization of the allocated fund in the first plan as the other projects initiated by the ministry for development of the technical manpower had not been able to take off as the country had not produced by then technical personnel required to execute the establishment of the other four proposed technical institute. There were 10 degree colleges in Eastern region, 14 in Western, 21 in Southern and only 11 in Northern Zone Southern India some how having 21 engineering colleges but not a single technological institute of the kind Kharagpur was. Therefore the need for one such institute was being articulated by Sri T.B. Bhittal Rao who stressed on the need to have a sub-committee of the AICTE in order to make recommendation as to when will the institute of higher technological education would be established in the Southern Region.

It was not out of lethargy but based on firm assessments Maulana assured the Lok Sabha and the Government of India that institute of higher technological learning would be established in the second half of the second five year plan phase. Graduates passing out of the Kharagpur institute of Technology would find employment sooner than they completed

their course. Thus comparing the then requirement of the technical manpower. Maulana once said that USA has six lakhs engineers while India does not have even 60 thousand. Maulana know that a country has to go a long way and he therefore gradually paved his way towards establishment of the four proposed IITS.

The age of logical positivism is characterized by the fact that everything that could not be explained within the frame work of the then existing knowledge was considered non-scientific and irrational. It was during this phase that the world community almost believed that all human misery and deprivation would be over once the scientific discoveries were applied to industry and development process. The problems of the world will be over. Inequalities and irrationalities could disappear from the face of the earth. It was also believed that the technologically advance industries and employment would create a better society wherein a phase of plenty, abundance and disparities will be witnessed. This phase was conceived without paying much attentions to the existing infrastructure development in the arena of science and technology. The world as such was not equipped to launch indigenously scientific improvements as there existed practically minimal infrastructure. India was no exception to it. Although Maulana subscribed to the idea of scientific and technological advances over coming misery and providing employment with new products. Maulana soon realized that India did not have the adequate infrastructure to build it up. He therefore devoted much of his time thinking about building the infrastructure of science and technology. New industries with borrowed technologies were setup. The early phase of the emergence of the national movements had seen nothing much in terms of industrial base for India however, these were very much on the forefront of the Maulana's mind.

The phase of logical positivism had caused an awakening both in the minds of industrialists, policy planners and politicians. Thus the beginning of the creation of the infrastructure of science and technology and its practical use in day to day living with improved gadgetry and efficient time and energy saving devices was considered as an input into the improvement of quality of life in India. Such a departure from the traditional crude industrial development hitherto known to Indians was marginally curbed. This phase saw the establishment of many scientific forums, institutions and organizations.

The last phase of scientific and technological Eupharia was eminently logical outcome of the first and the second phase of scientific and technological advance in India. This phase was characterized by all pervasive intellectual awakening with regard to science Everything virtually was put to the scientific test and only its established scientific outcome could be the basis of all logical thinking. It applied to all facets of human existence. So new scientific ideas in the area of energy generation, its conservation, distribution and finally consumption was among the top priority of the then government of India. For it was energy alone with skilled technical manpower that was thought to be the basis of industrial growth in India. Azad's philosophical orientations were time and again subject to conflict with west and with the legacy of the government procedures within which he had to work.

The basic idea of unity in diversity both at international and also at national level were exemplified in a project that Maulana initiated for the study of the growth of the world. He was concerned that India did not have its due place in the history of philosophy as commonly thought in colleges and universities. He therefore appointed a committee under the able leadership of Dr. S. Radhakrishnan to review the subject. Dr.

Radhakrishnan ultimately produced two volumes- History of Philosophy Eastern and Western. Azad wrote the introduction of this book and produced an able essay of the philosophical tradition in the various parts of the world. It opens with a Persian couplet which he had eluded in Ghubar-e-Khatir saying that the universe is like an old book of which the beginning and the ending pages are missing. Philosophy is the search for these missing pages. In the course of quest it has found science, now science is phased with the task of giving world peace. Further, Azad's philosophical orientations are manifest in his inaugural address before symposium on the theme of the concept of man and philosophy of education in the East and the West. This UNESCO address was delivered on 13th of December 1957. The subject invited Azad's platitudeness. Generalising, his treatment of the subject suffers from the weaknesses and gives evidence of his state of mind at that point of time.

He virtually faults the East for disproportionate emphasis on individual salvation at the cost of general and social welfare and the west for over emphasis on social progress. Azad had been an eloquent speaker. He forcefully and very vehemently put forth his ideas in his speeches both as Minister of Education and even prior to it. There are numerous references to the fact of his having placed highest importance to education and he once remarked, **"The problem of problems for Asia is her education and believed that the surest way of securing international peace is through fundamental education to the people of the world"**. It was in this context he promoted the concept of social education. Azad's public speeches during last few years of his life bear enough testimony of the concerns which occupied his mind/till end. These were religion, education and scientific logical positivism. Azad was rather disillusion having joined the Government. At the end of 1949 Maulana was

visited by one of his former associates Malihabadi who reminded Maulana of his wit humour and cheerfulness. Maulana replied, "I am overwhelmed with worries. My new prison is this government house. Azad certainly was not at home with administrative structure of the state. He even blamed the mechanisms of the state and the legacy of governmental procedures and "The inertia of machinery for lack of accomplishments in Educational matters. His voice sounded more of an idealist than a practical administrator. This was Azad's biggest irony.

Presiding over the general association of the Indian Council for cultural relations in Feb. 1958 he recalled that the ICCR was founded in 1950 and its first division concerned itself with relations with middle East, Turkey and Egypt. Its work had resulted in the change of perception of the leaders and public of these countries in believing that India was not only a Hindu land but have had sizeable Muslim population live in it.

This was the first ever general association of ICCR (Indian Council for Cultural Relations) in which representatives of the Pakistan attended the conference for the first time. Pakistani delegation was made to believe that we have been separated on political grounds. But we have one people and our cultural life is such that it can not be divided without loss to both of them. Perhaps Azad's dying wish had been the unity of the sub continent. it was writ large on his heart, mind and soul. Maulana briefly dealt with the major issue of reforms of Islamic law in India but its ministerial duties would not allow him much time to devote to this subject. While in prison Maulana had received a report from Reuter that Palestinian Ulema had appointed a committee of Muslim Jurist to revise and codify Islamic law Maulana always believed that following the fundamental principles of Islam the re-orientation of Islamic law need to be done to meet the requirements of modern age. Azad in this regard commented that Palestinian committee

of Ulemas aimed at meeting one of the most important social and religious needs of the Muslim world. If they attained their objective they would fulfill a cherised dream of all Nineteenth century Muslim reformers of whom **Abdu** was one of the foremost. In fact the foundation of reformist movements were laid several centuries earlier by scholars of whom Abn-e-Taimia and his disciple Abn-e-Qayuum had contributed much more than Egypt the greatest centre of Islamic learning of the Modern world nor Hejaz where he claimed the Sultan-ibn-Saood belong to same school of thought as Taimia and Ibn-e-Qayuum.

Maulana assured to the Palestinian committee that the enlightened and progressive Ulema of India will render all help and cooperation in their noble task. Thus Maulana's liberal Islam contrary to the religious dogmatism and fundamentalism of the then Ulema of India came to the forefront. The queries and letters that were addressed to Maulana from Muslims in India and Pakistan in regard to his unconditional support to the Palestinian committee of Muslims jurist appointed to revise and codify Islamic law were promptly replied by Maulana. His private secretary Ajmal Khan published these replies as Malfuzat-e-Azad.

Maulana Azad had been described by many of his contemporaries as an apostle of International amity and peace. He had his conviction in the indivisible unity of man and brought his ideology to human fraternity and fellowship. Long before he came education minister he had expressed his unflinching faith in essential unity of man and help it above all objectives of human life. Such as religious Salvation, economic, prosperity, cultural advancement and political emancipation. His ideology had the support of both Islamic and Hindu World views while he interpreted Islam as a message of love, brotherhood. Transcending all consideration of race, languages and communities he observed sense of kinship with the whole world as an essence of Indian-culture and tradition and he viewed it as India's greatest contribution to the world. Thus naturally the sense of promoting universal mutual understanding of the diverse communities of the world to include.

1. His proposal of a world philosophy in response to the challenge of science.
2. To review the existing curricular of education around the world irrespective of .
3. And collaborating Indian educational social and cultural programmes in India with the programmes UNESCO.

Azad's uniqueness of approach lay essentially in condemning the philosophy of national and regional components and perspectives He advocated and integrated process incorporating different outlooks into a consistent process to realize the intrinsic good of man. His views which he held from 1913 found these material expression in 1952 with the publication of his article on History of Philosophy, Eastern and Western under the Ministry of Education. The initial expression of the same idea had been articulated by Azad on 13th April, 1913 page-15 of Al-Helal issue.

Teaching of religion as a subject in government schools constitutionally disallowed. Azad took upon him the responsibility of providing religious education on healthy lines. Azad in his policy statement pointed out the aim of religious teaching of all religions is to make much more tolerated and broad minded. This idea found its origin in Azad's theme on 13[th] of Jan. 1941. Azad thought of integrating religious education with syncretic education and thought that the two education make a person complete Azad commended UNESCO's initiatives to exchange classical works of literature around the world. Azad however felt extremely sad in respects of the feeble contribution of India towards world classics in the recent period of its history. In Azad's opinion except Sanskrit Tamil, Urdu and Bengali no other language had made any cognizable contribution to the literature in the world. Azad also advocated that History and Geography must not be taught as subject to promote unhealthy seats of discord and disputes instead it should be taught to bring about better understanding of the diverse conditions in which the various regions of the world live and survived. This was a departure from the already established thought process where history was used move to cause dissension than to cause amity. Azad therefore advocated providing religion education as very healthy lines. For him religion was a medium for promoting a supreme object of fellowship through religion and he could not reconcile even with the policy of as the part of any religious community Azad appreciated the Shantam, Shivam and Advaitam motto of the Vishwa Bharti, the International University established Ravindra Nath Tagore. This motto of Vishwa Bharti projected the concept of God transcending government as education Minster in January 1947 and believed that in formulating education policy for free and independent India he would contribute to the future form of the country. During the years between 1947 and 1958 Azad performed number of important services for Indian Education. He

appointed both the University Education Commission in 1948 and the Secondary Education Commission in 1952. He reorganized the all India Council for technical education and was responsible for the establishment of Kharagpur institute of higher technology. Further he established university grants commission, Indian council for cultural relation and Indian institute of Science. The establishment of these institution was Maulana Azad far sight and wisdom. Maunala was truly an educational leader.

CONCLUSION

The socio-cultural and religio-political ideology of Maulana Azad had been diametrically opposed to the ideology of another Muslim leader in the history of Modern India i.e. Mr. Md. Ali Jinnah. Both seem to have started from two different ends and were trying to converge somewhere in the middle without much avail. Azad's place in Indian History largely rest on his contribution to the Indian National Congress and India's struggle for freedom on one hand and his translation and exegesis of Quran on the other. The two seem to be apparently unrelated. However in Azad's own understanding the two were integrally connected one following the other and vice versa. Maulana Azad himself has commented upon this continuity, "In my opinion I have never undergone any change nor has my journey suffered from any sign of uncertainty between the right and left .... Those believes, derived from the eternal and invariable teachings of the inspired word and the divine message can never change."

Azad's achievements are myriad. His apparent contradiction between religio-political convictions seem to have made a shift from one to the other in a gradual manner. The comprehension and interpretation of the 'inspired' word and the divine message may seem unchangeable however human mind can never lay calm to be free from limitations of time and space. Maulana's own recognition of this fact is reflected in the fact that he had to revise his own interpretation of Quran. In the second edition of "Tarjuman-ul-Quran" he himself has admitted in these words "The greatest proof of the inadequacy and falliability of the understanding of man is i.e. works can never claim to have attained perfection. One day he completes some work and believes to have given final touches to it but

looking at it the other day his very stand point appears to have changed and numerous drawbacks are found therein."

This was exactly the case when after a number of years Maulana Azad looked at first volume of Tarjuman-ul-Quran subsequently whole translation and exegesis had to be revised and the entire thing now has acquired a new content and for this cause specially true of Ilahiyaat or the concept of God head which had to be re-written. Azad's conviction that ideological and religious developments of individual is a highly complex process. Ideas overlap and intertwine before separating with each other. It is difficult to draw a clear cut line of demarcation between various stages of a person's evolution. In Azad's case Pan-Islamism and secular nationalism seem to divide Azad's evolution at two different stages.

In the two stages he followed two different methodologies At the Ramgarh session the congress in 1940 Maulana Azad addressed as president strongly stressed upon Muslims to join the National Mainstream and take the active part in national movement. Azad did not have the slightest idea that a few days before Jinnah had unveiled the historic Pakistan resolution at the Lahore session of Muslim League. The noblest statesmen of Indian secular nationalism and a definite refutation of the so called two nation theory, Azad was busy making religiously composite, politically secular and ideologically nationalist trajectory of India.

In 30's Maulana Azad's unfinished translation of Quran presented a distinctive contribution to Indian Islamic thought. If we take the assertion of Dr. Fazlur Rahman, the eminent Pakistani scholar of Islam, then the post medieval Islam has had neither Ilmul-Kalaam (theology in the Christian sense) nor Fiqah (Jurisprudence) according to Dr. Rahman Tarjuman-ul-Quran was indeed one of the most notable effort on the part of the Indian theologicians to fill the vacuum atleast on the level of general principles.

In Ghubar-E-Khafir in 1946, one of the most enduring books of Urdu prose Azad himself seems to have become bitter and in his later life he felt the pain of not being allowed to remain president of the Congress after 1946, hence denying him the opportunity to play the pivotal role in politics. Immediately preceding partition or to become the first prime Minister of Independent India.

If Azad's Tarjuman-ul-Quran were not being reinterpreted by him perhaps his Ilahiyaat i.e. concept of God would not have been re-written. It was on more than one issue that Azad's interpretation underwent major changes. Maulana Syed Abul Ala Maudoodi mentions in his Tafheemat-ul-Quran, "In the interpretations and exigesis of the injunctions of Quran, not only among the later day writers but among the Imams and the followers of the Prophet's companions, and among the companions themselves, so many differences are to be found that hardly a single verse of injunction exist whose interpretation is acceptable to them all". Maudoodi did not explain why this happened. However Shibli Nomani had to offer some explanation. He traces the roots of these differences to socio-political processes and situations. He pointed out the Shia Sunni dispute in Islam was primarily socio-political in character. Likewise Maulana Azad also believed that "from the early centuries of Islam to the latest epoch all the exegesists followed a method of exegesis which represents a continuous chain of a declining standard a continuous chain of declining standard of thought. This situation was in reality the natural result of the general intellectual decline of the Muslims. But what had brought this about ?

The early period had not yet come to an end when the winds of civilization of Rome in Italy began to blow and soon the translation of the Greek scientific works led to an epoch of artificial sciences and arts- All kinds of confusion arose and more the efforts were made to defuse them,

the more confounded they became. In Azad's opinion therefore the way to attain the true spirit of the divine holy book was to return to the true essence, remove the blinkers of artificiality and obtained knowledge of the natural".

Azad believed that whenever any reference or understanding of the holy books interpretation is to be made, the Saheb-E-Kitab must be consulted to find credible answers to the question. Thus Maulana Azad have had no confusion in his early childhood theological perceptions and the future political role which he was destined to play. The latter was an extension of the former. To, too many thinkers and writers on Maulana Azad the two realms of his passionate intellectual involvement seem different and often contradictory to each other and hence they level a critique of Maulana in describing him that these are two independent realms and have nothing to do with each other.

In the case of Azad Pan-Islamism and secular nationalism standout as the two main stages where his ideological and religious development as an individual and his political orientation seem to fulfill requirements equally well. Making both as complementary to each other rather than as diametrically opposed to each other. The publication of Al-Hilal a new way of studying and understanding Quran came into light. Azad somehow refrained from writing on social and political problems facing Muslims in particular and country in general. In the initial issues of Al-Hilal Maulana Azad avoided elucidating his political views however, as a result of persistent enquiries from the readers in the fifth issue of Al-Hilal (8th September 1912) carried a long article entitled "Reply to a letter concerning the objectives and political teaching of Al-Hilal". Azad is on record to have stated, "you observe that political question should be kept separate from the religion but if they are separated what will remain with

us. We have learnt our political ideas from our religion .... believe that every idea which is derived from any source other than Quran is sheer heresy and this includes politics also. Islam has given man a complete and comprehensive law. There is no problem of human life for which he does not provide a solution. ... According to our belief a Muslim who in his practice and faith accepts any party or teaching other than Quran as his guide is a heretic not a Muslim."

Maulana Abul Kalam Azad believed that Islam does not command narrow mindedness and racial and religious prejudice. According to him the greatest hindrance to human intellectual progress is in unquestioning acceptance of traditional belief. And the first/thorn of doubt which pricked his heart was against this very *taqlid*. If the foundation of belief should be knowledge, why on *taqlid* and inheritance, it should not be applied.

Maulana Azad on many occasions affirm that he was proud of being an Indian, part of indivisible unity i.e. Indian nationalism. He was indispensable to this noble edifice and without him the splendid structure of India would not have been complete. Azad was an essential element who had gone to build modern India. This claim he could never surrender. A British historian writing on South Asia classified Muslims in two categories. Those who supported the movement for Pakistan and those devoted themselves to Indian nationalism. Iqbal's tomb near Badshahi mosque in Lahore is a place of pilgrimage Jinnah's mazaar a symbol of Pakistan's identity and perhaps one of the first place to which a visitor to Karachi is taken whereas Maulana Azad's mausolium before Jama Masjid Delhi on the other hand is not frequented by Delhiites or by visiting dignitaries. And Dr. M.A. Ansari's grave at Jamia Millia Islamia, is the least known to even Muslims of Delhi. The relative neglect of the two tombs i.e. of Azad and Ansari's suggest that Indian Muslims have lost interest in keeping their

memories alive of the two leaders. Similarly the illustrious founder of Jamia Millia Islamia Maulana Mohammad Ali and Dr. Mukhtar Ahmad Ansari's records lay in basement for decades and gathered dust on them. There was no worthwhile history of an institution. Jawahar Lal Nehru commented that Jalmia Millia Islamia was a "lusty child of the non-cooperation movement". No biographies of Ajmal Khan, Dr. Mohd. Ali Ansari are to be found. No assessment of the role of self sacrificing workers who is the words of Gandhi Ji were "Staunch Muslims and equally staunch nationalist. This vacuum in the recognition of the Muslim leadership which opted for Indian Nationalism as against those who opted for the movement of Pakistan is clearly discernable.

Maulana Azad's assertion in his being a Muslim leader and becoming an Indian statesmen is indicative of the tremendous metamorphic change that he must have lived in his psyche. Maulana's contemporaries such as Shibli Nomani, Sir Syed Ahmad Khan, Ansari brothers, Shaukat Ali and Md. Ali Jauhar, Maulana Fazlul Haque did not have the vision that Maulana exhibited. His Tarjuman-Ul-Quran two consecutive editions have had two different approaches, in interpreting the Quranic verses. His versatile view on shaping India's educational policy and incorporating in it a profound sense of mix of science and technology is a unique blend that only Maulana Abul Kalam Azad can claim to own. Rest of his contemporaries of same creed did not have a near equal ferver of the same. With the exception of Sir Syed Ahmad Khan all others seem to be theologists par excellence but have had not much claim on political situation and governance as did Maulana.

His scientific orientations and inquisitiveness for the unknown, time and again pushed him from theological realm to scientific and logical thinking. So the two in his case were not contradictory instead it were

complementary. Perhaps it is this specific trait of Maulana's personality which earned him appreciation and regard among his fellow congress men, Gandhi Ji and cabinet colleagues.

Indeed a remarkable blend which never raised any doubt even in his staunch critiques mind. He was respected, applauded and appreciated by both Hindus and Muslims. It is this trait which promoted Maulana Azad from the status of Muslim leader to a revered Indian statesman.

Appendix-I

GLOSSARY OF MAJOR EVENTS IN MAULANA'S LIFE- AT A GLANCE

MAULANA KHAIRUDDIN'S PROGENY

- Zainab Begum (died young at Constantinople)
- Fatima Begum Arzu
  - Amma Begum
    - Baqar Hussain
    - Anis
    - Bilqis
    - Nasir Hussain
    - Tahir Hussain
  - Yusuf Ali
    - Najma Heptullah
    - Uzma
  - Hamid
    - Anwar
    - Athar
    - Naheed
  - Safia Begum
- Hanifa Begum Abru
- Abu al-Nasr Ghulam Yasin
  - Nuruddin
- Abul Kalam Azad

Glossary of Events in Maulana's Life

- Born in Mecca in 1888.
- In 1890 Maulana Khairuddin moved to Calcutta with the whole family, he had fallen down in Jeddah and broken his chin bone, Calcutta based surgeon advised Maulana Khairuddin to come and he could fix the chin.
- In 1891 Maulana's mother expired and was buried at Calcutta.
- Maulana was educated in Persian, Arabic, Philosophy, Geometry, Mathematics, Algebra, Islamic theology by eminent scholars as such at home. Maulana never went to any Madarsa for his studies.
- Maulana's education was complete at the age of sixteen. He started teaching fifteen students of his age higher philosophy, Mathematics and Logic.
- 1907 for the first time Maulana came across the writings of Sir Syed Ahmad Khan, greatly impressed by his views on modern education. He decided to learn English. Moulvi Md. Yusuf Jafri Chief Examiner oriental course of studies taught him English alphabets and gave him Peary Sarkar's first English primer book.
- Having learnt English language Maulana read Bible in English, Persian and Urdu versions.
- Read English Newspapers with the help of dictionary.
- Maulana belonged to orthodox Islamic family where all conventions of traditional lives were accepted without question. Family did not like deviation from orthodox ways.

- Maulana decided to find the truth himself. Exhibition of differences among different sects of Muslims one opposing the other, claiming to drive inspiration from common source i.e. Texts of Quran/Hadith and commentaries began to bother Maulana. Differences among orthodox schools began to raise doubts in Maulana's mind concerning religion itself. All old bonds, imposed on Maulana's mind by family and upbringing were completely shattered.

- Maulana felt completely free of conventional ties and decided to chalkout his own path. It was at this time that he had adopted a pen name 'AZAD' meaning to indicate that he was no longer tied to any inherited belief.

- Maulana joined Bengal revolutionary group. Sri Aurobindo Ghosh came from Baroda to Calcutta and his paper KARMAYOGI became symbol of National awakening.

- Maulana met Shri Shyam Sunder Chakravorthy and Sri Aurobindo Ghosh on several occasion.

- Maulana realized that British government were using the Muslims against India's political struggle and Muslims were playing the government's game.

- Maulana Azad argued with Hindu revolutionaries that they should not think that Muslims were against political freedom and against Hindu Community. Muslims of India would also joined the political struggle and Maulana was to work vigorously for it.

- Visited Iraq, Egypt, Syria and Turkey and found great interest in French. Also visited Cairo in 1908. Having lost hopes of improving

Al-Azhar he started a new college, Darul Uloom in Cairo which exists till date.

- Maulana started Al-Hilal press. The first number of the Journal was published on July 13th 1912. Some twenty six thousand copies per week were distributed. Al-Hilal press was confiscated in 1915. After being fined twice. Maulana started new press Al-Balagh. Under defence of India regulation in April 1916 Maulana was externed from Calcutta.
- He could not go to Punjab, Delhi, UP, Bombay. As Government had prohibited him from entry under the same regulation.
- Only place to go was Bihar and Maulana went to Ranchi. Within six months he was interned in Ranchi and remain in detention till 31st December 1919.
- On January 1st 1913 issue of Al-Hilal projected Maulana's political philosophy where he categorically separated politics from religion. Islam makes recognition of merit and virtue, human benevolence, mercy and love dependent upon no distinction of religion and race. If *Qaum's* security is paramount then *Qaum's* security in independent India is for more secure Maulana gave credence to India's independence over *Qaum's* security. Although it never was his second priority and there was no conflict.
- On January 20th 1920 in a meeting at Delhi Gandhi Ji supported the stand of Indian Muslims on the question of Khilafat
- Khilafat Conference was held at Meerut. Gandhi Ji preached his non-co-operation programme with British Raj. Maulana gave him unqualified support.

- In September 1920 special session of Congress was held at Calcutta to discuss the programme of non-cooperation. Programme of action prepared by Gandhi Ji discussed.

- In December 1920 Annual Session of Congress held at Nagpur Jinnah finally quit Congress. Gandhi Ji's action programme was supported by rank and file.

- Maulana fought Fitnab vigorously. Traditional Ulemas were backing away. He tried to create a new generation of theologicians Admirers and desciple donated land and money for the purpose of setting up a school and dormitory. The institution was named as Darul-Irshad. It was started in Calcutta on October 9th 1914. Maulana produced Tazkerab, a collection of Maulana's point of view on religion, at Ranchi. It could not be published until his friend Fazluddin took charge of manuscripts.

- By 1920 the traditional Ulema of India was behind Maulana, the feeling of wound inflicted upon Muslim psyche by British attitude to Turkey, the Ulema were now willing to face the risk of political struggle and work for Hindu Muslim fraternization. By then Maulana Maulana had come to command respect both among Ulema, Common Muslims and Hindus. He already established credentials were reinforced. He was given the Khitab (title) AMIRUL-HIND or IMAMUL-HIND.

- A Fatwa by some traditional theologicians asking Muslims to migrate from India under the Shariah was bitterly challenged by Maulana. Thousands of Muslims suffered on account of this Fatwa who were tracking to dominant Muslim areas of West Punjab and Afghanistan They were crushed. Finally during Maulana's presidential address at

Agra in 1921 on Khilafat conference dispelled Muslims apprehensions of not following the Fatwa and suffering no wrath of Allah (God).

- Maulana began translating Quran an unfinished task. He could complete translation of only 18 chapters though it was published much later in early thirties. Two versions of the translation appeared and both were different from each other.

- In 1940 Maulana opposed revivalism in social matters and said that "It is denial of progress to certain section of society". Maulana was rated by Wilfred Cantwell Smith as an scholar, theologician of the first rank and his Islam is humanitarian.

- Maulana was elected twice to the coveted position of president of Indian National Congress first in 1923 and then in 1940. Both years were turbulent for Congress. Maulana managed crisis both within Congress and with British Raj with fearless, frank and impartial manner. When most provinces came under Congress rule in 1937. Azad asked Congress working committee to oversee the installation of the ministries in Northern Provinces. In U.P. he offered seats in the Cabinet to two league members of the assembly, Jawaharlal Nehru who was then Congress president decided to concede only one seat. On Maulana Azad's insistence Gandhi asked Nehru to include both.

- In 1939 before the start of II world war and resignation of Congress members from the cabinet. Khaliquzzaman visited England and proposed partition as a solution to League-Congress and Hindu-Muslim conflict. Prior to that Azad had predicted that failure of UP

Muslim League was a turning point which led to the creation of Pakistan.

- On 9th August 1942 Gandhi asked Indian Congress leaders to ask British to "Quit India".

- In 1941, Zulekha, wife of Maulana Azad was taken ill, by the middle of 1942 she improved and finally died in 1944. Zulekha lies buried some 1500 miles away from her husband. Ghubar-I-Khatir published a letter on April 11th 1944 to this effect. Three months later after Zuleikha's death Abru Begum, Azad's sister died in Bhopal

- Her only child at the age of four had died earlier. She did not see much of her husband.

- Her passing away coincided with Kasturba's death.

- In April 1945, 32 months after the arrest Azad was moved from Ahmadnagar fort and detained in two storey house in Bankura in Bengal

- On an evening of June 1945 Azad heard that Viceroy was inviting Congress and the League president to a conference in Shimla. Azad was freed the next day. He took a train to Calcutta, Azad repented that incident of 9th August 1942 had never taken place.

- Wavell decided against launching Congress dominated government. Azad was deeply disappointed. He as Congress head would have become its vice president or defacto prime minister the position the Jawahar Lal Nehru enjoyed between September 1946 to August 2, 1947.

- By the end of March 1947 Sardar Patel had become keen on division of India and Nehru reconciled. Azad was pained and

surprised. Nehru spoke to Azad in sorrowful mood and requested Azad to give up the opposition to partition.

- On March 31, 1947 Azad met Gandhi who told that partition now became a threat, it seems Vallabh Bhai and Jawahar Lal have surrendered. Will you ie. Azad stand by Gandhi or not. Azad replied to Gandhi "Never has my opposition to partition been as strong as it is today. My only hope is now on you, Gandhi Ji. If you acquiesce, I am afraid, India has lost," and so it did
- On 15th of August, 1947 the freedom came to India but Pakistan had been created. Azad was enrolled by Nehru as it's first Education Minister, a position which he held until his death on February 22nd 1958. Azad was then seventy.

Appendix-II

MAULANA & HIS MUSLIM CONTEMPORARIES

Md. Ali Jinnah, Sir Md. Iqbal, Sir Syed Ahmad Khan

Mohammad Ali Jinnah (1876-1948)

Jinnah perhaps the most controversial Muslims leader or pre-independent India who was on his way to leading India ended up founding Pakistan. Born in Old Karachi on 25th December 1876 to Jinnah Bhoy Poonja, a hide merchant of Hindu stock. Poonja's father a Gujrati from Kathiawar had become Muslim. Poonja's wife Mithu Bi a name given to many Hindu women in Gujrat was Jinnah's mother. He studied at different schools in Karachi and Bombay and married at the age of 15 a Khoja girl called Amai Bi devoted his life time championing Hindu-Muslim unity. Ultimately demanded, obtained and run for one full year a separate Muslim home land. Neither a Shia nor a Sunni his family belong to a small Ismaili. Kohja community led by Agha Khan yet Md. Ali Jinnah emerged in the end as leaders of India's Muslims. Jinnah basically incapable of oratory in any Indian language anglicized and aloof and his temperament, keeping distance from mosque, opposed to mixing religion and politics ultimately ended up becoming an inseparable part of both religion and politics. His final cry that Islam and Muslims are in danger helped him justify his claim for Pakistan.

Jinnah went to England to study Law at Lincolns Inn. Art, Literature did not draw Jinnah. Only two things did one law and second his urge to prepare himself for a political career. Jinnah's main interest in England were his law books and the debates in the house of commons. He did not dissipate his energies with hobbies nor his strengthen dalliance. Dada Bhai Nauroji's election to the house of commons which took place few months after his arrival from England was stimulus to Jinnah. He served Dada Bhai Nauroji as Secretary fourteen years later. At the age of 20 Jinnah returned to India to make a fortune at the Bar. The time was ripe for him to enter the stage of Indian politics. London had changed Jinnah his dress and

mannerism. His ideology of political philosophy of liberalism and his distinct mannerism of pointing his towards his listeners and often intermittently asking him, "My dear fellow do you understand what I am saying". These were Jinnah's favourite words which he would often utter during his discourse with people and public.

At Karachi Jinnah's mother had died so was his child wife. His father had become poor and Jinnah was left with one option to return to the city of Bombay which "lured the bold and cured the poor" among his major attraction was the High Court of Bombay. For three years the metropolis tested Jinnah's calibre and faith in himself as brief less lawyer he kept shunting between humble locality where he lived to the courts A period which he himself has referred to as a period of dark distress. It all ended with a very strong and sudden impulse. He at the age of 23 went up straight to the office of Sir Charles olivent the member in-charge of the Judicial department to offer his services for a vacancy of temporary presidency magistrate. He obtained the job and his monetary problems were over. He moved to a better flat and soon forgot the memories of hard times. Jinnah relied upon one person and one alone on whom he wholly relied was his sister Fatima although he had three brothers and two sisters who do not figure in any accounts of Jinnah's life. On becoming temporary magistrate he sent his sister in Karachi to Bombay where she was admitted in the boarding school of Catholic Convent. Fatma remain loyal until Jinnah's death. Jinnah after having served his short term as magistrate was in demand as a lawyer. Tall, slim, handsome, young advocate was expensive but more than worth his fees. He spent long hours studying briefs, outlining oppositions weakness with thoughtful clarify and merciless delivery of his argument embedded in cold logic and slow unveiling of legal merits. Jinnah won many of his Stalwarts opponents in

the court. Soon he was just among other lawyers as a bold and knowledgeable advocates. Once Jinnah addressing a magistrate said "My lord allow me to warn you that you are not addressing a third class pleader as much as I remember that I am not addressing a third class magistrate." Such boldness, timing, pointing his fingers towards the court/judge sense of timing of delivery of an argument which one would perhaps expects from an actor more than an advocate where the talents that Jinnah distinguishly displayed.

Once Haji Abdul Karim a well known businessmen of Bombay asked Jinnah as to how much would it cost him if he were to hire Jinnah to prepare his brief and contest it. Jinnah answered five hundred rupees a day. The businessmen was shocked. He asked Jinnah if he would accept rupees one thousand to cover the entire fee of the case. Jinnah replied five hundred rupees a day is my fees either you pay it or hire other pleader Abdul Karim accepted Jinnah's term and in three days Jinnah won him the case. Abdul Karim was happy and so was Jinnah.

In 1906 Jinnah joined the Indian National Congress. Three years later he entered the Imperial Legislative Council as a nominee of Muslims of Bombay. At the Congress session of the 1906 Jinnah acted as a private Secretary to Dada Bhai Nauroji, a land mark session which for the first time asked for Swaraj (self rule). Bal Ganga Dhar Tilak from Poona made his assertion "Swaraj in my birth right and I shall have it." He was prosecuted by the British Raj and Jinnah served him as a Brahmin's defendant lawyer. Another Gujrati London educated Barrister born seven days earlier than Jinnah, Mohan Das Karam Chand Gandhi was from Kathiawar, born Gujrati parents was busy in the struggle for Liberation of Indians in South Africa.

Mr. Gopal Krishna Gokhale who had taught for twenty years at Poona at a nominal salary was a common link between Jinnah and Gandhi who knew both equally well. Their likes dislikes, respects and concerns. Gokhale was loved by the British Raj for his skills of moderation and capabilities of serving Congress and the Imperial Council. Gokhale was convinced that Gandhi had the true stuff in him and had freedom from all sectarian prejudice which will make him the best ambassador of Hindu-Muslim unity. For this part Jinnah said that his one ambition was to become a Muslim Gokhale.

Six years later in 1912 Gokhale moved his elementary education bill in the Congress, Jinnah supported it and kept asserting that the insurmountable difficulty to get the funds of Rs. Three Crores raised had been an old story. Jinnah said find money and find money and find money to get the education bill through. In 1913 Gokhale and Jinnah went to Europe. Eight months they were together at England on ship board, trains, buses and even as pedestrian. They exchanged views on many a common issues can expressed unified opinion. Indeed in England Jinnah met Mohd. Ali and Wazir Hassan who were also visiting Britain. Jinnah had several meetings with them and agreed to join Muslim league. Jinnah's recognition as a leader of the Muslims started to build. He wanted to be a leader of the Muslim mainstream but certainly wanted to have his foothold on the soil of India. Sarojini Naidu, Mohd. Ali, Wazir Hassan were of the view that joining Muslim League and serving Muslim interest would in no way and at no time imply any shadow of disloyalty to the larger national cause i.e. freedom of India.

Prior to 1913 Jinnah was rather indifferent to Muslim voice. He moved Waqf validating Bill designed to safeguard beneficiary of the Muslim family trust. The Bill received Viceroy's assent. Few weeks before

Jinnah and Gokhale were to return to India. The passage to this bill enhanced Jinnah's status among Muslims doubt less to say that Mohd. Ali's keenness to induct him in the Muslim League.

Both Gokhale and Pheroze Shah Mehta, another Congress Stalwards died in 1915. Jinnah's importance increased. Lok Manya Tilak was in prison. Among those who were remained on the scene few could rival Jinnah. His position was further strengthen when Congress and the league agreed to initiate to hold together public rallies at the same place at the same time. Some members of the Muslim community who attended the Muslim League session at Bombay tried to disrupt the league's meeting to which a few Hindu leaders were also invited.

The subsequent Congress session in 1916 saw Jinnah at its peak which reinforced Tilak's release. The league was presided over by Jinnah who produced Congress-League agreement on scheme of self government also known as 'The Lucknow Pact'. Jinnah was the main architect of this pact. Annie Beasant the Irish women who had decided to make India her home and Indian home rule as her passion. Annie Beasant was arrested and sent to Nilgiri Hills. India's best known leaders of the freedom were old and ailing. Tilak was one of them. Jinnah registered decided to voice strong protest against the arrest of Annie Beasant and other Congress leaders. The then Congress leadership decided to voice an strong protest. A proposal was sent to Raj by Gandhi to free Ms Beasant failing which a non-violent march would be made to Nilgiri itself. Gandhi Ji returned to Africa in 1915. At Bombay Jinnah had welcomed him and invited to attend the League's session and Gandhi was the only Hindu representative to attend the League's session. Nehru afterwards, remarked that Jinnah's act was very distant and different and apolitical. Jinnah's in the Summner of 1917 a period coinciding with Bolshevic revolution in

Russia was to float a queer idea that was going to upset Congress plans for the future.

In between Mount Ford reforms were announced which indicated the provinces will have partial self governments elected legislature and cabinet of Indian ministers but at the same time maintained that vital subjects would be reserved for the governor to administer with the aid of executive council he nominated. Lord Curzon who was then Her Majesty's government's new foreign secretary called the Mount Ford reforms as rash and reactionary.

At the age of 40 in 1917, Jinnah a fastidious bachelor living in a large spacious accommodation at Malabar hills at Bombay had met Rutten Bi and fell in love with her. She was 17, daughter of Bombay's eminent Parsi family Sir Dinshaw Petit. Jinnah met Rutten Bi at her house occasionally dined in Poona and Darjeeling and finally they married in 1918. When the girl attained the age of 18 and she converted herself to Islam. A daughter named Dina was born out of this union in 1919. Sarojini Naidu who had expressed her apprehension that marriage will not last long came true as Routti had felt tired of Jinnah's single mindedness and she did not like his attending political meeting and politicians and for just two years they seem unenthusiastic about each other and Routti even welcomed standing by the side of Lord Chamsford and Lord Willingdom both of whom were governors for photography and functions.

Among few Muslim leaders who did not approve instantly the khilafat movement and stood in disagreement with Gandhi on the principle to support Khilafat, Jinnah was perhaps the first. Maulana Abul Kalam Azad have had his reservations but Congress Stalwarts like Bipin Pal, Lajpat Roy, Madan Mohan Malviya, Sardar Patel, C. Rajagopalacharya, Babu Rajendra Prasad and Jawahar Lal Nehru were with Gandhi. Tilak had died

on August 1, 1920 otherwise he too would have lent his support to Gandhi. Jinnah was apprehensive that the "Rowlatt Bil was accompanied by Punjab's atrocities. Then came spoiliation of the Ottoman empire and now Khilafat is a matter of life and death for Indians. India's blood and India's gold were much sought after commodities by the British." Jinnah in January 1922 along with other joined the group of neutrals to reconcile Gandhi Ji. The non-cooperation was called off immediately after the Chauri-Chaura incident occurred. Gandhi was arrested. Jinnah in the meanwhile entered New Delhi's legislature and subsequently the reserved seats for Bombay Muslims in the Central Assembly.

Turks overthrew and abolished khilafat. Muslim league did not know what to do. Jinnah was invited as to preside over the Muslim League session at Lahore. He once again started and stressed the need for Hindu Muslim unity and even went to the extent of saying that "India will get dominion responsible government the day the Hindus and Muslims are united." Gandhi who was then released from Jail hailed Jinnah's statement and commented, I agree with Mr. Jinnah that Hindu Muslim unity means Swaraj. 1924, 25 and 26 saw an increase in suspicion and bitterness among Hindus and Muslims. Jinnah Gandhi met together on several occasions to organize a unity conference and nothing tangible resulted. Years passed, doubts and misgivings were cast on acts of Congress League Gandhi and Jinnah and nothing tangible could emerge. When Jinnah went to take part for second Round Table Conference Gandhi attended it along with Lord Irwin a retiring Viceroy and a place at the table for Ansari who headed the Nationalist Muslim group. This was turned down by Lord Wellingdon. Gandhi said in London that Congress is Indian and not Hindu on this issue he was backed by Maulana Azad and Ansari.

At Hampstead Jinnah met poet Iqbal who had been visiting England in 1931-32. It is quite feasible that the two may have discussed Iqbal's idea of 1930 for a separate Muslim state. Jinnah was advising Muslims that they should be cautions of the Congress and the Raj. Agha Khan was trying to do an impossible job of leading Muslim masses in India from France and Switzerland. By this time Md. Ali had died. Md Shafi was Jinnah's only rival in the League. The league had shrunk in size, discipline and funds. In July 1933 a thirty seven years old young man was in Europe for his honeymoon. He was called at Hampstead along with his bride. His name was Liaqat Ali khan who was destined to be the first Prime Minister of the separate Muslim homeland.

Begum Liaqat Ali and her husband had a belief that the Jinnah was one man who could save the League and the Muslims. By about April 1934 League unanimously made Jinnah its permanent president. Jinnah was again elected to the Central Assembly from old Bombay seat and had became leader of the 22 independent leaders of whom 18 were Muslims. 60 odd members were from Congress and its allies as Congress had suspended its three year phase of defiance and re-entered legislature a switch in strategy was imminent which resulted in Jinnah getting the decisive influence of balance. His group was often on winning side voting sometimes with the government and another times against the Congress resolutions. Congress and the league produced identical manifestos. The magic of Gandhi and the whirl wind tours of Nehru and the organizing ability of Vallabh Bhai Patel who following Dr. Ansari's death had became Chairman of the Congress Parliamentary Board. Congress won overwhelmingly in all Hindu majority provinces and the League captured many Muslims seats in the Hindu majority provinces especially U.P. and Bombay. The League had performed poorly in Punjab where unionist party

won majority seats and league had got just two. In Bengal the League was able to form the government offering partnership. A place in the league to Fazlul-Haque whose Krishak Praja Party had defeated many league candidates.

In many scholar's opinion and also in the opinion of public figures the Congress failure to share power with League in 1937 turned the League and the Qaum in the direction of Pakistan. Frank Morass, a noted Indian Journalist has commented that had the Congress handled the League more tactfully of the 1937 elections, Pakistan might never have came into being. A Briton named Pendereal Moon who served the International Civil Services before and after the Independence of India describes Congress's failure to cooperate with the League as the prime cause of the Creation of Pakistan.

Mohammad Iqbal (1876-1938)

Sir Mohammad Iqbal was yet another contemporary of Maulana Abul Kalam Azad. He was a great thinker poet. The appeal of his poetry had been stupendous. The most intellectual of Modern Muslim World, studied at Sialcoat Scottish Mission College, known as Murry College was married to Karim Bibi, daughter of a physician. She gave birth to two daughter and a son. One girl died soon after the birth the other at the age of 19 after prolonged series of illness. The son Aftab became a corporate lawyer of International repute. At the age of 19 Iqbal moved to government college Lahore where he studied Arabic, English Literature and Philosophy.

Iqbal was taught by Thomas Arnold who had left MAO and moved to Lahore College. He had completed his book, "the preaching of Islam', the first book by a Westener who had talked of Islam's peaceful spread around the world. Arnold's Warmth and understanding of Islam and Islamic culture capture Iqbal's attention and even kindled a desire in him to pursue higher studies in Europe. In 1904 Arnold left Lahore and Iqbal composed **Nala-I-Firaq** 'laments of separation'. At the age of twenty two Iqbal recited his poetry at Lahore Hakim Bazaar's Mushaira where Mirza Gorgani a noted Urdu poet acclaimed Iqbal's poetry as the most beautiful works at his age more like pearls shining and bright. At the age of 23 Iqbal started teaching Arabic, History and Economics at Lahore college. He then thought of joining civil services for better rewards as his total monthly emoluments at Lahore college were just Rs. 73. Iqbal failed in the Law Exam and was declared medically unfit for bureaucratic positions which he sought. Disappointment was bitter. Iqbal was a poet of proud spirit and nothing could have stopped him to achieve greater things in life.

When a criminal charge against Atta Mohammad, Iqbal's brother who worked as an officer in the department of Military was framed, Iqbal

put all the facts together and directly sent them to lord Curzan to intervened and set aside the charges. Iqbal composed a touching ode to Sufi Saint Nizamuddin Aulia, beseeching him to intercede with Allah and rescue Atta Mohammad from his enemies. *Berg-I-Gul* the ode that he composed has since been a feature regular at the annual festival at the Saint's tomb at Delhi till date. Two years later Iqbal recited another ode titled *Illtija-I-Musafir* and the gestures were in some quarters deemed as attack on Sufism on the Ahmadi group which his brother Atta Mohammad had joined. Berg-I-Gul hangs in the tomb of Saint Nizamuddin Aulia even today. Poems like *Nala-I-Yateem, Abre-I-Gauhar* dedicated to prophet Mohammad, *Tasvir-I-Dard, Parinde-Ki-Faryad, Taran-I-Hind and Naya Shivala* had made Iqbal a house hold figure in India by 1905. In Tasweer, Tarana, Naya Shivala Iqbal cried for Hindu-Muslim unity. Tarana so badly popular that even today on Independence day and other national public occasions it is recited and sung, "**Sare-Jahan se accha**" is India's unofficial national Anthem. It is survived till date and has an unending life due to the sincerity it breathes.

Iqbal was a poet of India much before he became a poet of Islam. Iqbal summoned the sleeping Muslims of India to wakeup His family a Kashmiri Brahmin in origin who was not so long ago converted from Hinduism to Islam was a devout Indian family. Sheikh Rafeeq Iqbal's grand father was a pedlar of shawl Rafeeq son Noor Mohammad would not got to school and became a tailor and an embroider. He belonged to a Sufi order and his friends called him anparh falsafi (uneducated philosopher) Noticing Noor Mohammad's skill as, a tailor a local British official purchased him a singer sewing machine which was then a wonder and lent it to Noor Mohammad. Imam-Bibi Noor Mohammad's wife had very strong notions of right and wrong. Having heard that the British official had bought the singer

machine with illicit money she refused to accept that and let her husband earn from it as the earning was deemed 'Haraam' by her. Iqbal was born to Noor Mohammad and Iman Bibi along with three sisters and one brother. Atta Mohammad was 16 years elder to Iqbal and his father in law was a retired soldier. Atta Mohammad joined the army as an overseer, the mechanical work. It was his income that enabled Iqbal to receive school and college education.

Iqbal knew that a new temple in India was raised it was not India. He was convinced that a new faith merging Hinduism and Islam simply as an altar of love in the new temple. Iqbal's longing for unity among Indian people especially between Hindus and Muslims he expressed in his poems written between 1900-1905. His deep spiritual basis did not drive any transitory political sentiments. Iqbal studied philosophy at Cambridge and Law at London's Lincoln inn. He spent three years in Europe Iqbal wrote a dissertation on Persian Metaphysics for which Munich University awarded him a Doctorate. Iqbal around this time almost made up his mind to give up poetry but his friend Abdul Qadir who was with him in Europe and his teacher Arnold gave Iqbal counseling not a give up poetry as it was something more useful than writing in prose to leave lasting indelible impact on human psyche. Iqbal re-considered his decision but certainly changed his language of poetry from Urdu to Persian Iqbal had written in 1912 "Shikwa" superlatively significant of great historical consequence which served as a medium to weaken liberal movements among Indian Muslims. Iqbal needed to have much wider audience and since Persian was the Lingua of Franka of the Muslim world. Iqbal fell in love with a girl Atiya Fyzee who hailed from highly Aristocratic family of Bombay. They spent time together at Cambridge, London and Germany. Atiya Fyzee was attractive, intelligent and ahead of a time when she went back to India

Iqbal sent her a poem of his, titled 'Wisal'. Iqbal never proposed to her. Writing about Iqbal Atiya Fyzee had said that Iqbal was self assertive, gregarious, and on occasions a solemn mystique once Iqbal told der, 'I am pragmatic and utilitarian outside but mystique in side". Iqbal believed and claimed that he, "as a human being have a right to happiness, a human being have a right to happiness, the dead barren leaves of books around him were not giving him that happiness. He had sufficient fire in his soul to burn them up all and the social conviction as well." Atia Fyzee accused Iqbal of indifference and hypocracy. Iqbal on the contrary maintained, "I wish I could turn inside outwards in order to give you a better view of my soul." Ms Fyzee blamed, Indian traditions and said that Iqbal was not in India what he had been in Europe. His generous was corroded and constricted in India and she could never see Iqbal exhibit the same intellectual brilliance which he exercised so well in Europe.

Iqbal's positive reference to the Tasawwuf based upon pure Islamic precepts of divine injunctions from one's own wishes. Mirza Jalaluddin, Iqbal's contemporary and friend saw in him a Sufy poet. In the later phase of Iqbal's life he had withdrawn himself so much from worldly affairs that it seemed that he was a true Darwesh (God's men). Iqbal outshines as a true intermediatory in the history of Islamic thought. His philosophy of Khudi, ego, self or personality as it has been variously translated in Iqbal's statement on Islam. He had been the most serious Muslim Philosopher thinker of modern times. Maulana Fazlur Rahman, a leading Islamic modernist and a bitter critique on Jamat-E-Islami acknowledged Iqbal as a Islamic revivalist. Iqbal had been a true Scriptualist which means that Iqbal was focusing on principles, on texts (Quran) on rules (Hadith) and generalize the religious laws. He was a seeker of religious truth.

Historians like Tara Chand, Wilfred Cantwell Smith, Barbara, Metcalf have all seen Iqbal as a Muslim seeker of religious truth. Who would traveled with Hindu seekers of religious truth and will soon came to see the oneness of the quest and identity of their persuits and discovered that in the depth of all religious consciousness there is little room of distinction. Iqbal and Abul Fazal have unique similarity when they believe in the unity of God head's and none is inferior to the other. Iqbal's concept of Khudi which find their expression in Iqbal's verse, Asrar-I-Khudi (secrets of the self) Roomi and many other Persian and Hindi poets had seen Khudi as the biggest enemy of mankind. It is man's prison for self. Iqbal idealized self and believed that it settles the problem of good and evil, self realization and self assertion of the individual.

Iqbal identified Nietzsche's philosophy which had the ability of seeing the divine within one's own self. Neetzsce's superman was most certainly not Iqbal's carefree aristocrat willful personality Since in Nietzsche's philosophy God was almost missing Iqbal's philosophy of Khudi included individuals acquiring attributes of ultimate God. Iqbal saw in Mussolini in 1932, a dictator with magnetic quality, with bright eyes and wrote a poem admiring Mussolini. Admired Mustafa Kamal Pasha in the early 1920's. Mustafa Kamal had thoroughly modernized, Turkey and as per Iqbal's understanding of him Mustafa Kamal had shaken of Turkey's dogmatic slumber and attained self consciousness. When Mussolini attacked Abyssinia Iqbal expressed his dissatisfaction to Mustafa Kamal's absolute rule. What gave Iqbal lasting pride was the **simple democratic community under the first four Khalifa-E-Rashedeen.** He was not impressed with magnificent empires of Damuscus, Bughdad and Spain. Mohd. Iqbal's major work **Jawed Nama** that is book of fraternity in which he addressed the westernized women of the subcontinent of her adolatory

addressed as ladies, mothers and sisters and advise them to lead their life within the fold of Nufs (passion) on self sacrificing basis as outlined in the text of Quran.

In the theory of Khudi that Iqbal propounded he neither discriminated against men or women, Muslims or Hindus. On the contrary he asserted that strong personalities an impressive among Humans will be those who had pronounced their khudi close to the levels of Khuda where even the God will have to ask the believer as to what be ordained for him or her. Iqbal never sounded dogmatic. "He was a symbol of liberal movement in Islam self confident, aware, always growing always traveling to reach the station of total truth." Iqbal's philosophy was universal. His conceptualization of the man was that the universal entity however, he abhore the idea of parochial nationalism, nor did he focus his concern on Muslims rather he talked of brotherhood of Islam as enshrine in text and therefore with human race as such. His reason to work with the Muslims was simply based upon his idea of Muslims being like minded to him having nearly identical social traditions, unity of language, ethnic and geographic unity which would give inner cohesion of India. He was soon disillusioned when he found Muslims not as like minded as he thought them to be so he worked for Hindu-Muslim unity together. Iqbal believed that "all men" and not Muslim alone are ment for the kingdom of God. Iqbal was frank and fearless. His poetry bears testimony of it.

Iqbal verses do not glorify Muslimness on the contrary he glorifies humenness based upon prophets of Islam's concept of *Umma*. Iqbal in lighter veins often claimed that Arabs had shown Vascodegama the route to India and the ancestors of Nepolean originally hailed from Arabia. Once visiting Spain in 1932, Iqbal called Spain as treasure house of Muslims

blood and secret land of Islam. At a mosque at Cardoba which had been converted into a church in 1236 he raised his hands and entered the mosque reciting praise be to Allah, tears trickle down his cheeks and the Darwesh in him found his fullest expression. At the Alhamra palace at Spain his theme had been MAN is the hero. Here *Allah* is dominant all over. It would make sense to see man dominate somewhere. In "Shikha" which he recited in 1911, he sounds baffled and angry and said Muslims promoted the worship of one God and what has the God return to them. Iqbal believed that Muslims in India were under the influence of Shibli Nomani, Akbar Allahabadi, Abul Kalam Azad all of whom spoke of ignonimity or remaining under alien rule under non-Muslim thumb. Iqbal followed their line with reservations.

Iqbal accepted Aligarh style modern education and opposed dogmatism preached Hindu-Muslim partnership and so in 1915 when Gandhi Ji returned from Africa who too was engaged causing Hindu-Muslim unity for Nationalist struggle, he had a sigh of relief that someone among the then Muslim leadership was working on similar line as his. In 1922 Iqbal was conferred Kinghthood in recognition of his poetry. His acceptance of the English title at the height of Khilafat movement symbolized his break with Indian Nationalism and evoked caustic comments from others. Iqbal broke away from the political line of the Khilafat but did not break with the religious conservatism of Khilafatis. This was a tussle between conviction and expediency. Iqbal had written "Ijtihad" an essay in English language in which he talked about withdrawing his support from Khilafat. This essay was never published and by then a 'Fatwa" (religious order) declaring him Kafir was passed Iqbal's anxiety had been to rid Islam of impurities connected with Sufism. He opposed

Ahmadia movement once his brother Ata Mohammad became a Ahmadi Iqbal severed his relations from him.

Iqbal hoped to write a book on 'reconstruction of Islamic Jurisprudence where he was to interpret Shariah under the altered conditions of modern life but death intervened unluckily and Iqbal remained misunderstood Muslim poet, Sufi and Darwesh by Muslims alone.

Lenin and Bolshevism denial of God in communist ideology bother Iqbal. He saw it as a reaction to the corrupt practices of Russian orthodox church. For him on the one hand Islam has a horror of personal authority at the same time Islam regarded absolute equality to all members of the community under the basic principles of Islamic Constitutions. Iqbal said Mehmood and Aiyaz both a rich and the poor, king and the serve stand in one row as equals before *Allah* the God. His philosophical position on religion was Iqbal's legacy.

Syed Ahmad Khan (1817-1898)

Sir Syed Ahmad Khan is often hailed and assailed as the founder of Muslim separatist movement in the subcontinent. He is praised and blamed as a modernizer of Islam in India. Described by George Graham, a police officer of British Raj who was a friend and contemporary of Sir Syed Ahmad painted a picture in an unusual book perhaps first of its kind in which a Victorian English man praised the native in following words.

"He is of middle height and massive built, weighing upwards of ninety stones. His face is leonine a rugged witness to his determination and energy .... He had a hearty laugh, and enjoys a joke as much any man." Sir Syed had been a widower for many years and had only one wife. He had a twinkle in his eyes when he shared with a friend that, "he might marry again but she must be an English lady in order for me to mix freely in English Society. She must be eighty years of age and should have lost all of her teeth." Such lively was the wit of Syed Ahmad Khan.

Sir Syed was born in Delhi in 1817 when Akbar Shah II was at the throne at Red Fort under British Sufference. Delhi of Sir Syed's time was quiet and noble. The court coffers were empty. There was neither power nor riches. The streets of Delhi had hundreds of men shouting slogans- Bhukhey marte hain Hum, Bhukey marte hain hum. Akbar Shah II son was building for himself a Europian style house. He used to live in a European uniform. The Muslim nobility of Delhi tried to counter the humiliation by sneering the presence of the West in East. The Shurafa condemned Akbar Shah's II son. Sir Syed Ahmad's maternal grand father Mr. Khawaja Fareed had been appointed the first minister of the Akbar Shah's II court for he had served the British mission in Iran, Burma and Calcutta. Khwaja Fareed occupied the office of Minister for eight years. His major task was to bring the balance between the Royal household on the one hand and

the last of the Mughal emperor on the other. Sir Syed's father Mir Muttaqi was descendent of Prophet of Islam and had been offered positions and titles by Akbar Shah II which he refused. Khwaja Fareed and his daughter Aziz-un-Nisha had together a tremendous influence on Sir Syed. Mr. Muttaqi used to take his son often to the emperor with whom he was both frank and friendly. Muttaqi gave Sir Syed his identity and Sufi traditions which eventually became Sir Syed's religious thought. Sir Syed his brother and sisters were taught to avoid the company of children of working classes for they would corrupt their language and mannerism. Khawaja Fareed kept reminding his grand children of the noble lineage and also of the long serving Muluk Chand, his Hindu manager, sensitivity, far sight and understanding. This example was given to the grand children to teach them about Hindu-Muslim trust. Aziz-un-Nisa prevailed over Sir Syed's childhood. She gave him lessons of humility and tolerance, Sir Syed was bent upon taking revenge from a servant of his, who had injured him. She ordered Sir Syed to be out of the house until he obtained the Pardon of an aged servant who had slapped him. On another occasion Aziz-un-Nisan was 38 when she lost her eldest son and quietly told Syed Ahmad Khan, Khuda Ki Marzi, without shedding tears seeking God's solace.

He was taught Mathematics and Arabic by a learned uncle of his, Oriental medicine from a family friend. He did not learn English nor join the secular Delhi college now known as Zakir Hussain college of Delhi University.

The contemporary Ulema of India described English Schools as abodes of ignorance. No Muslim during those times could be found wholely open to English language or English institutions as they were identified as those who had extinguished the Mughal Empire only whiteman were identified as the sole destroyer of the Mughal empire. The

Marathas, The Sikhs and the Rajputs were known to play their lesser roles in debilitating the empire. Self respecting Muslims were not to learn English or interact with Englishman.

Sir Syed Ahmad kept himself aloof of the Delhi college but not of the pleasures that Delhi offered to its youths and nobility He married at the age of 18. Marriage did not steady him as Carnel gratification might not soothe heart pride so it did in the case of Sir Syed Ahmad Khan Hali and Ashadullah Khan "Ghalib" were Sir Syed's friends. Sir Syed lost his elder brother to whom he had been devoted. It shocked him and sobered him. He grew his beard and stopped wearing bright clothes. Soon his father died and Fareed's successors at the imperial court withdrew the grants the family were receiving in Muttaqi's name. Sir Syed Ahmad had to find a job. He became a functionary in Raj's court served as reader later as Munsif and then as Junior judge. Sir Syed's education may have been limited but he set himself to hard tasks and with determination accomplished them. He diversified himself to writing articles on contemporary issues in order to add his income. The income did not increase much as Urdu press will not pay him well however, his fame as an Urdu writer of spoken and written Urdu spread far and wide. At the age of twenty five emperor Bahadur Shah returned him the honours that his father had turned down. Thus the titles, the prefixes, with which the mighty Mughal empire had conferred upon his father Mr. Muttaqi, were once again conferred on Sir Syed with a monthly salary of hundred rupees paid by East India Company. Sir Syed published Athar al-Sanadid, a survey of Delhi's monuments in 1885. The Ain-E-Akbari, the Sixteenth century work of Akbar's minister Abul Fazal was reproduced by Sir Syed under the same title. These two works brought Sir Syed liberal praise and entitled him to high position among scholars of the world.

Sir Syed's general writings focused on the pride and the downfall of the Mughal Empire. He turned to the past to compensate for the decline, his heart had embraced Delhi and he did not travel to Persia or other territories from where his ancestors came. Compiling the chronology of Delhi's kings he began with ancient Hindu kings. Asked about whom to admire among Mughal kings he selected Akbar rather than Aurangzeb

Ghalib though a friend was thoroughly unimpressed by the new edition of Ain-E-Akbari and as a comment of his understanding he wrote to Sir Syed in his laqriz (review poem).

"You waste your time

put aside the AIN, and parle with me

open thine eyes, and examine the Englishmen,

their style, their manner, their trade and their art."

By the time of Mutiny in 1857, Sir Syed agreed with what Ghalib had written to him. Delhi was briefly held by rebels Sir Syed shifted himself to Bijnore. It was an area ruled by ruler of Awadh Nawab Mehmud Khan Sir Syed confronted Mehmud, pleaded for safe passage out of the district of Bijnore for all European men, women and children trapped there including Mr. Shakespeare, the collector of the district of the Bijnore. Thanks to persuasiveness of Sir Syed who saved several British lives.

Soon Bijnore was announced by the Raj as an independent state. The Hindu Muslim population of Bijnore was true to one. Both the Hindu and Muslim supported Mehmud rather than the British Raj. Sir Syed Ahmad Khan was asked to leave Bijnore or join the services of Mehmud and leave British. Sir Syed replied 'no' by God, Nawab Saheb, I say that British sovereignty can not be eliminated from India. Sir Syed was absolutely right. The rebellion at Bijnore Delhi and else where were

suppressed. The British pitted the Hindus against Muslims Bahadur Shah was deposed, exiled to Burma and his two sons were executed in his presence. An especial commission tried 3306 persons involved in rebellion of whom 2025 were convicted of these 392 were hung. The dust of Delhi's thurst for Muslim blood did not end. Thus wailed Mirza Ghalib who had criticized the rebellion at the same time did not wish to suffer of the sins and guilts of rebellion.

Sir Syed's home his uncle and cousin were slained by pro-British Sikh soldiers and the house of Aziz-un-Nisan was adjoined Sir Syed's mother had taken refuge in Syce's house (a horse attendent's house). When Sir Syed went to meet and bring her back she shouted "why have you come here all are being killed, you too will be killed soon. She cried her heart out." Sir Syed found out that she had been living on horses grain and have had no water for three days. Fetching a jug of water Sir Syed called the maid of his mother and gave her water. They both drank Sir Syed made the maid also drink water. But she died while drinking it. Aziz-un-Nisa died a month later in Meerut. Therefore Sir Syed had no option but to take his mother along with him. The British Raj rewarded Sir Syed and for decades maintained that he was the foremost loyal Mohammedan they had met in India. Sir Syed was guilty and sorrowful and at times miserable. He had taken to British side against supporting his own people Sir Syed kept implementing British Raj Policy and he had been encouraging Bijnore's Hindu landlords against Nawab Mehmud Khan. Now no heirs of the Mughal, none of his own kin were alive. Feeling that India was no place for self respecting Muslims Syed Ahmad bitterly turned down an offer made to him by Mr. Shakespeare (DM, Bijnore) of a large state forfeited by a rebel Taluqadar of Bijnore. Sir Syed commented to himself that there was no one more wretched than myself. The nation suffered like this that I

should become a Taluquedars, I decline the offer made by Shakespeare, grief aged me my beard and hairs turn grey and I have no desire to live in India". He contemplated of migrating to Egypt in 1858. He had experienced Muradabad Masaccre. Thousands of Muslims had come together to him for mourning. He saw their plight and found a purpose in his life. It occurred to him that his feelings of moving to a place of safety was contrary to all feelings of compassion and manhood. I must share the trouble of my nation and whatever the affliction, I must help to alleviate them. This thought did not let Sir Syed leave India.

He started writing and focusing on community conditions, concerns grew into passion and Maulana Abdul Haque is reported to have said that Farhaad did not love Shirin. And Nal did not love Damyanti as Sir Syed Ahmad loved his Qaum. He had reached the mystical stage of annihilation in the Qaum.

Sir Syed had been studying the past, seeking inspiration from the present and he would take the present to seek his task for the future. The lover of Qaum in 1859 found his purpose. His heart felt desire and prayer had been that Indian government and the people of India should be so connected to each other that there is no dispute among them and they are of one accord.

Sir Syed wrote Asbab-E-Baghawat-E-Hind in 1857. Two years later he brought out yet another volume titled "Loyal Mohammedans of India" Sir Syed believed that if Qaum had broaden its mind, examine the Englishmen style and art there is hope for the Muslims. Truth is many sided and the world is good deal wider than his own sect, society or class. He knew ignorance was enemy. "1857 masaccre would not have occurred if the country in general and Muslims in particular had any knowledge of the mighty power that England was". A school had been started in Muradabad

in 1858, another in Ghazipur both were financed by local Hindus and Muslims together. Sir Syed wrote the Urdu Commentary on Bible. Purchased a press at Ghazipur to print it and the commentary highlighted the closeness between Christianity and Islam. In 1864 Sir Syed started the translation society soon it was re-named as scientific society The aim and objective of the society had been to bring the knowledge and the literature of the nations of the western world within reach of the immense masses of the people of the Eastern World. Books on electricity, Meterology, Agriculture and over forty other books were translated by the patron of this society-Duke of Argyll who was then secretary of state for India

Sir Syed moved to Aligarh so did society. It acquired land for agriculture experiments and had Raja Jai Kishan Das, a Hindu and very able Baker. The association between Sir Syed Ahmad and Raja Jai Kishan was intimate, Graham described this period of Sir Syed as one were Sir Syed's motto was, "Educate, Educate, Educate" was it just to educate Muslims in India or all Indians. The answer is difficult Sir Syed himself did not learn English. Therefore his usage of the word Qaum at times ment Muslims of India at other times Hindus and Muslims together of India and yet other times the people of India.

Sir Syed advocated that Muslims ought to support his modern college and not to join the British Raj's modern institutions Thereby he suggested that Muslim control of Muslim education was more necessary than British English Modernisation. The establishment of Mohammedan Anglo Oriental College which later was transformed into Aligarh Muslim University turned Sir Syed Ahmad into a figure of national prominence and undisputed leader of Indian Muslims. The British Raj's apprehension of the Hindus and Muslims fighting over petty issues at A.M.U was to be dispelled as Sir Syed advocated that both Hindus and Muslims ought to

get fellowships, study common syllabi and be subjected to a common examination. Sir Syed even believed that any disturbance in Aligarh between Hindus and Muslims will not affect the Hindu-Muslim students Community of the A.M.U.

Thrilled by this gesture a noted Urdu poet Hali said in a verse that he who was not seen Hindu-Muslims love and trust must find at Mohammedan Anglo Oriental College. There is truth in this verse of Hali. The slaughter of cow in MAO campus and induction of three members of Hindu Community in the managing committee of eleven was a gesture towards availing what Hali had said.

In 1894, of the seven Indian teachers at MAO two were Hindus. Hindu students outnumbered Muslims. The British having seen Sir Syed's commendable achievements appointed him on the committee on education and public service commission. Sir Syed son, Syed Mehmud became a judge and Sir Syed knew that good jobs awaited MAO graduates. Sir Syed was honoured knighthood in 1888. He was not opposed to National Congress but because he considered it and believed it to be politically aggressive organization. Supporting congress was like supporting Hinduness. Narrow confronted Syed Ahmad who was seeking Hindu backing for his opposition of Congress. Hindu Rajs's and Taluqedars came to his support. Maharaja of Banaras argued that representative institutions was an idea occidental. However, Hindu-Muslim unity in boycotting congress were fairly well rooted. The split within the Congress between Swaraj and Congress was perhaps the reflection of the same.

Explainatory Notes on Understanding Maulana Azad's Ideas and Vision

- What characterized Azad's uniqueness in the sphere of educational practice is his romanticism as a legacy of his Arab genius, heightened by his pursuit of intellectual excellence as one of the Islamic traditions. In this behalf, a reference may be made to the third principle of developing human excellence in his educational methodology. Naturally, Azad felt gratified to observe the success of modern system of learning in Europe in the cultivation of intellectual excellence

- With a view to bringing the scheme of technical education in line with the planned development in the sphere of industry in India Maulana Azad aimed at these important things: (i) the reorganization of the All India Council for Technical Education, (ii) the establishment of a chain of scientific laboratories, (iii) the setting up of the Kharagpur Institute of Higher Technology and (iv) the rapid development of Indian Institute of Science, In Azad's address to the 9th Annual meeting of the All India Council for Technical Education on 30th October 1954, at New Delhi, he advised the body for the promotion of Technical Education in India to meet the need for technical personnel in the 2nd five year plan

- During the tenure of his office Azad never missed to address the festivals attended by the Indian youth from different parts of the country. In his address to them, he expressed his ideas on the necessity of arranging for such recreational type of education for the youth who had, for want of proper facilities, created the problem of indiscipline (Address to the 2nd Inter-University Youth Festival, 3rd October, 1955).

- Address to the 24th meeting of the Central Advisory Board of Education, New Delhi, 1957, p. 7. The same idea was more emphatically put forth in his address to the 25th meeting of the Central Advisory Board of Education, New Delhi, 1958.

- Feeling proud of India's contribution in this respect, Azad remarked "In the field of architecture, she has monuments which challenge comparison with the best anywhere in the world. Her sculptures have a plastic quality and vitality that have evoked the admiration of the most carping critics. Her paintings, whether they are the ageless frescoes of Ajunta or the exquisite miniatures of the Middle Ages, are a precious heritage for the whole world.

- Azad stressed the fact of growing oneness among the different cultures and systems of thought-convinced that time had already reached for the unity of thought at the global level, he stressed the idea of bringing into "one common pool of human knowledge" what have been the contributions of different peoples. He warned : "That evolution of a world philosophy has become today a matter not only of the theoretical interest but of great practical urgency." History of Philosophy, Eastern and Western."

- His testament to the present generation was "It is only through a reeducation of man that we can create that sense of psychological unity and common citizenship which the technological unity achieved of the advance of modern science requires of man".. Conscious of the paramount need of closer understanding between the people of different countries of the world. he stressed. "Scientific discoveries have effected a revolutionary change in the modes of communication and transport Science has thus brought together human being physically, but has it been able to invent a machine that can bring human hearts closer to one another ? We have to say with regret – no "

- In his appreciation of the role Unesco played in undertaking a revision of teaching material in various parts of the world. Azad referred to the unhealthy "Methods of teaching history and geography in schools " While history is full of 'national vainglory', geography emphasizes divisions instead of unity

- Azad referred to the 'half hearted fashion in which Sanskrit and other classical languages of India have for sometime past been taught in India Azad had to his credit the establishment of the Indian Council for Cultural Relations, with the objective of encouraging Sanskrit, Arabic, Persian, Chinese and other oriental languages for "the development of human culture and civilization."

- In the very first statement of policy, Azad pointed out the aim of all religions teaching: "to make men more tolerant and broad minded and it is my opinion that this can be more effectively done if the state takes charge of the question than if it is left to private initiative." On 13th January. 1941 at New Delhi, he developed the theme of "Education and Religion", indicating the right place in his outlook, of religious instruction in the future system of India

- In his introduction to the work, Azad proclaimed "The time has therefore, come to write a history of philosophy which will include the contributions of India, China and Greece and of the ancient, the medieval and the modern periods "

- On the eve of independence, when the spirits were very high in the country, Azad counseled the youth to feel above narrow-mindedness and narrow nationalism which makes an appeal to man in different ways in different avenues of life, "In learning and culture, it makes an appeal to us in the name of our nation and country "

- In Azad's opinion, none of the Indian languages. except Sanskrit. Tamil, Urdu and Bengali, have made "any contribution to the literature of the world "

- In order to improve the teacher's status in the country Azad very emphatically spoke of the future programme of the Ministry of Education in his supervision

- From the study of Azad's ideas on the two occasions just mentioned, one can prepare a list of such problem suggested by him for investigation on experimental basis.

- The idea was first put forth by Azad in the opening ceremony of the Institute on 19th December, 1947 and later repeated on 18th April, 1949 at the ceremony of laying the foundation of the Institute

- Azad's keenness for the promotion of teacher education in India can be judged from his success in opening the Central Institute of Education at Delhi under the very shadow of partition and other political upheavals and in spite of the acute shortage of building material then in the country In order to broaden the scope of the institution, he proposed its name as the Central Institute of Education so as to make it "an institution for research in the field of education" and also to extend its jurisdiction to "the whole of India".

- Azad felt proud to remark about India's genius of assimilation and synthesis, which is more clearly shown "in the field of music The amalgamation of Persian and Classical Indian styles during the middle ages gave rise to a type of music which combines the excellences of both"

- What place has a National Museum in the system of India's national education ? Azad observed "such a museum should be an imperishable record-house for our ancient history and civilization. It will tell us the story of our life and culture in the past We can not think of a greater source of national pride (Ibid. p 50)

- During his tenure of office, Azad had twice the opportunity of putting forth his mind on the issue first on 27th October 1951 and later on 1st February, 1953 On both the occasions, he made a strong case by quoting the couplet of Hafiz Shirazi "Two wise friends: two jugs of mellow wine, leisure sweetened with books, and a corner of a garden. If I can have these things, I would gladly give up all other pleasures of the world here and thereafter "

- At the Unesco seminar of Rural Adult Education, held from 2nd November, 1949 to 4th December, 1949 at Mysore, Azad in his inaugural as well as in his closing address pointed out the distinctiveness of the methodology of social education

- In his appreciation of Unesco's programme of preparing illustrative material for educating the adult people, Azad pointed out to its overcoming "the barriers created by differences of verbal languages "

- It is the problem of human survival on earth, which is possible only if "hatred, suspicion and distrust at the international level is conquered " Conscious of the failure on the part of the national governments in promoting the cause of international peace, Azad felt hopeful of the masses in general, provided they are educated on the proper lines.

- As early as January, 1941, Azad had advocated introducing Indian History and Indian Philosophy in the University curriculum so as to build up "a correct perspective of India's past history and culture "

- The measures of effecting reform in the system of higher learning in India were suggested by Azad on different occasions during the course of his office For example at the educational conference held on 18th April, 1953, at New Delhi he emphasized the idea that the universities must fulfil the aims of the society in which they exist The second suggestion of adjusting the scope of higher education to the needs of the society was made by him at the session of the Central Advisory Board of Education in 1953 The third important reform measure of balancing the university curriculum in the country, was emphasized by him in

the Cousembly of India in 1948. In this connection he referred to (i) The history of India and (ii) Indian Philosophy. (The constituent Assembly of India, 1948 His verdict in this behalf was : No nation can survive if it neglects the discipline of the spirit."

- In his broadcast from All India Radio, New Delhi on 30[th] September 1953, Azad put forth among other things, his idea of the state obligation of providing every citizen the necessary amount of education for the purpose of personality development in him His assertion was that "the state must take available to all citizens the facilities of education up to the secondary stage "

- That "ability, and ability alone" is made criterion for admissions to the universities implied "larger provision of stipends and scholarships for their higher education."

- What the Indian Universities are called upon to fulfill as a task of great historical significance in this age of transition was very clearly and emphatically brought out by Azad. Pointing to this historical task of the universities, he observed that they "must play an important role in initiating such changes and serve as agencies for the creation of new ideals and the training up of workers in their cause."

- In the second educational conference of the representatives of the Central and the State governments and the Indian Universities, held on 18[th] April, 1953, at New Delhi, Azad proposed "The creation of a strong agency which will zealously guard their standards and co-ordinate their resources and facilities, if the universities are to gain their old prestige and become the centers of a new national awakening.

- Referring to wider use of English in China, Japan, Indonesia, Burma, Cylon, Egypt, Mesopotamia, Syria, Persia, Turkey and other parts in the world, Azad concluded "It is in our own interest that we should make the best use of our knowledge of English and continue its study in our educational institutions "

- On the point of replacement of English by the Indian languages as the media of instruction, Azad counseled against taking any precipitant step in this matter of great significance. He cited his own example of being least involved personally in the controversy because having been student of Arabic and Persian, without even "the slightest trace of English " Naturally he claimed to have his approach to the controversial problem as different from those educated through English, who were biased informing their opinion on the issue

- What made Azad welcome the recommendations of the Commission was that it envisaged secondary education as the completion of education for most of the secondary students, so that it is for them to enter life" in various industries, crafts and professions," Azad did not insist on the possession of degrees for appointment in services, "except in the professions of medicine, engineering and teaching

- In this connection what stood in the way of taking to different trades on the part of Indian Youth was the centuries old prejudices against these vocations In order to overcome this great hurdle, Azad stressed "an unambiguous recognition by society that all professions are socially valuable and a person is to be honoured if he performs the duties of his station with competence and sincerity "

- In the Educational Conference Azad categorically asserted Education, at any rate, must be pushed forward as rapidly as possible We must not, for a moment, forget that it is the birth right of every individual to receive at least the basic education, without which eh cannot fully discharge his duties as a citizen " In order that education is made free for younger generation, he in his first address to the pleaded for the most expeditious implementation of the post-war educational plan prepared by the British (The Constituent Assembly)

- On January 16, 1948 Azad summoned an Educational Conference represented by "The provincial governments, the states and the universities" with the objective of "chalking out the future programme of action" in the field of education

- Explaining the approach of the Education Ministry, under his guidance, to the problem of educational reform. Azad referred to the great task, a visualised by him, of evolving "a new tradition, a new point of view, and a new attitude towards problems and their solution."

- On the 31st of May 1948, Azad called a press conference exclusively for the purpose of focusing public attention in India on what was given the name of social education. Before giving out the details of its programme, he felt the need of defining its concept. Having distinguished it from the programe of social welfare or a study of sociology, he defined social education as a course of study towards the production of a consciousness of citizenship among the people and the promotion of social solidarity among them

- In his criticism of the University Curriculum, Azad found fault with it primarily because of its high degree of distraction and academic character In order to bring it in tune with agricultural and industrial planning in India, he proposed associating the university students with community works involving manual labour. (Ibid, p. 249). This idea of linking university education to the growing material needs of India has gained in importance because of her backwardness in the field of agriculture, the backbone of Indian economy and "the basis of Indian life" In his address to the vice-chancellors of the Indian Universities, specially invited for the purpose on 3rd November, 1951, at New Delhi, he appealed to them to infuse in their students a sense of the urgency about our food problem, which would directly help "to overcome our food shortage and place the Indian economy on a sound and healthy basis "



- Criticising the method of teaching geography in Indian Schools Azad cited a common example in its teaching: "when we teach a child geography, we do not start by saying that he is an inhabitant of the earth, but on the contrary we start by instilling in his mind that he is from Delhi, and Delhi is in India, and India is in Asia, and Asia is in the Eastern hemisphere It is only after all these stages have been passed that we at last tell him that he is a citizen of the world."

- In support of the intensity of his purpose for the goal of humanism, a reference may be made to Azad's assertion in his presidential address to the special session of the All India Congress at Delhi in December, 1923, "If there is any delay in the attainment of the Swaraj, that is a loss to India but if our unity is lost that is a loss to the "whole of humanity"

- In his survey of Azad's role in "what he called democratization of educational opportunities "through the installation of scholarships for the students of the backward classes, Pofessor Saiyidain remarked that the provision on this head went up "about 75 fold, from 3 lakhs in 1944 to 2.25 crores in 1960."

- In his press conference on 31[st] May 1948, Azad remarked "If women take to education, more than half of our problems will be solved Educated mothers will mean children who can be easily made Literate."

- In his very first official statement at the press conference held on 18[th] February, 1947, Azad, on the one hand, criticized the prevailing system as one "shaped by non nationals in non-national interests," and on the other paid a tribute to its service to Indian people in general.

- In his broadcast on 13[th] September, 1953, and a little later in his inaugral speech to the Central Advisory Board of Education on 9[th] November, 1953, both at New Delhi, Azad gave out his picture of the future system of Indian education While he held education upto secondary stage to be compulsory, he stressed the idea of following strictly the law of demand and supply at the sphere of higher education Which would have also solved the problem of educated unemployment a unique phenomenon of India The same idea was repeated by him on November, 9, 1953). "The educational picture I have is that of universal education of the basic pattern for all children of school age followed by a diversified secondary education " Thereafter, he suggested higher education with much higher standard.

- For the promotion of the common outlook at the national level, Azad advised the 19[th] meeting of the Central Advisory Board of Education New Delhi, 15[th] March, 1952: "Our reconstruction of national education must therefore aim at creating a unity of purpose among all our nationals and developing in them a common outlook which will transcend and harmonise in an attractive pattern the differences in history, background language and culture that exist among various sections of the people."

- In his endeavour to fit India with programmes of Unesco, Azad actively associated himself with I) The national commission of Unesco, New Delhi, April 9, 1949, (ii) seminar on rural adult education, 2nd November 1949 December 4, 1949 (iii) Second session of the Indian National Commission for co-operation with Unesco, 24th March, 1951 (iv) Unesco conference, Paris, June 1951 (v) Indian National Commission for co-operation, 9th June 1954 and (vi) General Conference, 9th session, New Delhi, November, 1956

- The distinctive mark of Azad's philosophy is his universalism or humanism Supported by the sufistic tradition of his home and strengthened by his later studies in religion and history, he developed his thesis of the essential unity underlying the various systems of human thought Imbued with the ideal of humanism, he strove to build up an atmosphere of human appreciation in the world, which has already been integrated physically, championing the cause of international understanding in 'the realm of culture, which he thought would automatically its way towards identity of mind on the political plane What provided a scientific basis to his ideology of human unity is his thesis on the evolution of human association on the earth Culminating in the emergence of internationalism or cosmopolitanism In the light of this thesis, he explained Islam as a message of man's fellowship in his devotion to the Supreme He also also interpreted Kufr, its antonym, ad disunity and division

- In spite of his taking a very "liberal vision and experimental, rather than a doctrinaire view of the new system," Azad had to face strong opposition from many influential circles in the country in this respect

- In his address to the Unesco seminar on Rural Adult Education, on 2nd November 1949 at Mysore, Azad paid his tribute to Gandhi Ji for his belief "In a new education which would reshape the character of man Its aim is to eradicate the impulse of exploitation, violence and it will from the individual and the society"

- Azad's interest in expanding the programme of libraries in India is established by his own statement while inaugurating the Unesco seminar on the development of Public Libraries on 6th October, 1955, at New Delhi As the Union Education Minister, he felt a sense of guilt at the backwardness of India, having just one book for 50 persons, and more than 10% having 70 content themselves with one book for one year.

- In his address on 13th January 1948 to the 14th session of the Board, which he called its "Inaugural session" in the changed context of things in India, Azad remarked "The scales in which the educational problems were weighed by the Board until now have grown out of date The new aspirations of the New India will require fresh outlook and new measures to tackle its problems "

- For the explanation of Azad's concern for the objectives that he followed so passionately during the tenure of his office, one must turn to the growth of his ideology in the earlier period of his public career For example, the objective of education in subservience of democracy is explicable in terms of his strong conviction in the goodness of human nature, envisaging freedom for the full development of human personality. The objective is further supported by his

principle of freedom for education In appreciation of the principle, he defined Islam as "the message of democracy and human equality to the world suffering from chronic type of class discriminations. What strengthned, therefore, his faith in Islam as a way of life was his observing it as "a perfect system of freedom and democracy whose function consists in bringing back to mankind the freedom snatched away from it." With a view to gearing education to the cause of democracy, he, in his very first official statement referred to Disraeli's verdict A democracy has no future unless it educates its masters

- In order to measure his own success in raising the basis of the new educational office in the country, Azad assessed the achievement over a decade of his office; "since then there has been a series of changes and innovations, which have been steady, continuous and persistent They have infact marked a complete reorientation of our educational aims, even though practice from the very nature of the case is still lagging behind. (Silver Jubilee Souvenir, Ministry of Education, India, p 334)

- Exactly one year before his death in February, 1958, he laid emphasis on the necessity of raising its standards so that the targets fixed "in the economic or the industrial sphere can be fulfilled." (Address to the 10th meeting of All India Council for Technical Education, New Delhi, 22nd February, 1957, 4)

- Emphasising the role of social education, Azad observed "It is universally recognized today that education of the future citizens is one of the prime duties of the state on such even greater urgency is the problem of educating the adult population They determine the present which in its turn will shape our future destiny Education of the future generations can only be planned if the present generation

- Speaking in the true spirit of an educator, Azad remarked "We have to recognize that all education is a great experiment and we have to recognize the fact that it has not yet been carried out on a sufficiently wide basis We must be prepared to develop modify and adapt it to meet the divergent needs of town and village, of industrial and agricultural areas and of the different parts of the country, some of which are coastal, some mountains and some of which are coastal, some mountains some recognize that there are differences in taste and aptitude of children and there are some who are practical minded while others have a greater predilection for abstract or artistic activities

- What determines Azad as a man of philosophy is his taking a synoptic view of things in the various spheres of human life In the field of education, he looked at its problems from the broader vision of the discipline, wherein the various stages and aspects of education are endowed with their breadth of scope

- In this respect, Azad held it worthwhile to benefit by the experience gained by other countries in the east, eg. Egypt, which had in spite of the richness of her language, adopted the scientific being equally true of Turkey, Iraq, China and Japan. However, he advised the use of the new terms in Philosophy, Logic and Mathematics

- In his assessment of the Indian languages as the media of instruction . on the eve of independence, Azad felt least doubtful of their competence upto the highest stage of education, especially when the experiment of their serving as media of instruction upto the matriculation standard had already been successful. He asserted that "all education in the land should be made accessible to the people in their own language."

- In order that on attitude of sympathetic nature is brought to bear on the governments approach to the problem of the disabled classes. Azad advocated before the consembly of India. If they have been left behind in the sphere of progress It is not their fault. The society is to be blamed for this It is all the more necessary, therefore, that the society, which has not until now placed them on an equal footing. should help in their advancement

- While in 1948, Azad put forward the idea of spending on education "at least 10% of the Central Revenues" He felt a little relieved that the amount had increased fifteen times during the period. Azad, a memorial volume 163)

- In his address to the constituent assembly of India on 11th March.1948, Azad took stock of the performance of his ministry during the short span of fourteen months He concluded the statement 'I make bold to say that though difficulties and obstacles prevented us from completing the house. yet no obstacle, no difficulty, no diversion, no opposition could make us desist from our task I would submit that though the house had not yet been built, foundations have been laid on true and lives.

- In his speech on the Budget Proposals of 1948-49, which he defined as "the first Budget for a full year of free and independent India " Azad outlined the future programme of the Education Ministry in his leadership In this statement on the educational policy of the goernment what he styled as "the blue-print of our future educational edifice "The presumption was an improvement of the human material as the basis of any programme of "industrial, scientific, agricultural, commercial and material progress and development

- In his statement of policy as the Education Minister before the Consembly on 11th March, 1948, Azad defined the situation in the country that the popular government was faced with on the eve of independence "It entered into a heritage which was burdened with many encumbrances There was no clear state to write upon, but a palimpsest on which was scrawled the marks of generations of scribes who had each his own mode and style

- In this criticism of British system of education, Azad had found fault wit it primarily because of its ineffectiveness or rather its defectiveness, for the purpose of national welfare. He was bold enough to remark that the system made us "Instruments in the hands of an alien government. "In his counsel to the Indian Muslims, he had earlier expressed the idea of political freedom before anything else.. What needs, however, a word of explanation. Here is Azad's agreement to his direct participation in the executive set-up in India, feeling always disinclined to accept for himself any post in the government On the advent of his career, he had conveyed his disagreement to hold any public officer. when C R Das of Bengal proposed his name far the Mayorship of the Calcutta Corporation Again

in September, 1946, when he was pressed far his membership in the Interim Government, he refused the offer. In January, 1947 he seemed to have, however, yielded to the pressure of his colleagues, especially that of Gandhiji, who suggested for him the portfolio of Education, which was in his opinion, "a basic question for free India."

- Hardly within a month of his assuming the charge of the Union Education Ministry, Azad addressed the Press Conference in which he elaborated the policy of the ministry. Before concluding the statement, he once again stressed "The imperative necessity of bringing the necessary reform" in the system of education in India. For the purpose in view, he hoped to make "a determined and concerted effort and place education in India at par with education in other civilized countries in the world."

- In the series of his two lectures at the Maharaja Sayajirao University of Baroda, on 12^{th} and 13^{th} of December, 1060, Professor K.G. Saiyidain surveyed the performance of Azad as the first Education Minister of free India. Apart from the fact that education, under the constitution, formed primarily provincial subject, there was still left some important area for the centre in the field. Summing up his assessment of Azad's hold and imaginative approach to the problem of national reconstruction in India, the professor remarked: "Another person, with a narrower and more realistic approach, might have taken up a limited programme obligingly cut to suit the financial straight jacket, and concentrated mainly on, say, primary and secondary education."

- Maulana Mohammad Shibli Nomani was born in 1857 in a family of Muslim Rajputs in Bihar (India). He got his education on the traditional lines from some of the eminent scholars of the day. From 1883 to 1898, he worked as Professor of Arabic in the M.A.O. College, Aligarh. During this period of fifteen years Shibli made the best of his stay in the first seat of modern education in Muslim India by introducing himself to Western learning, especially in the Company of professor Thomas Arnold. From 1894 to 1913, that is, a little before his demise, he associated himself with the Nadva movement. Conceived as a bridge between the traditional system of learning in India, Azad described him as one without whom Nadva College would have been simply non-existent. For his vast scholarship and versatility, Shibli was looked upon by Azad as "One who lived several lives in the course of a single life."

- Azad's long association with the Nadvah movement is an ample evidence of his agreement with the approach of Abduhu to the reform of the traditional system of learning in Islam.

- Occasioned by an unsavoury event at the Nadva College, Azad devoted a regular portion of al-Hilal, in its issues from January to August, 1914, to the exposition of Shibli's achievement in building it up almost from a scratch. Among the various reform measures of technical nature what impressed Azad most was the installation of the department of letters which, under the guidance of Maulana Shibli, "himself an institution" produced a large number of literatures, an enviable phenomenon "even for the senior seats of modern learning in the community."

- Al- Hilal, 5th August, 1927, among the few western thinkers who seem to have impressed Azad, J.J. Rousseau, the French romanticist occupies a very conspicuous place. Azad gave a brief account of his life and works in the second series of his journal, al-hilal. So much did he feel impressed by the French Thinker that he looked upon him as one who revolutionized the entire intellectual and social life of his age

- Al-Balagh, 25th February 1916, In this respect, the statement made by Azad can very conveniently pass for what Rousseau has assered. For example, the wards of Azad. "So whatever is inherent in man is pure and good and whatever evil is external adhesion" ennunciates a fresh Rousseaus verdict on the essential good of human nature but its subsequent degeneration under the adverse influence of the environment

- Expressing his gratification at the advance of the Bengali Hindus Azad observed that their interest in "European languages and sciences" had already grown as a result of the timely efforts of their leaders, especially Raja Ram Mohan Roy

- The idea that child development is a delicate affair, requiring special training on the part of mothers is amplified by Azad in Musalman Awrat, which, though an Urdu translation of its original in Arabic, was recast by him in the light of his own understanding of the subject

- In a chapter from Maulana's India Wins Freedom published posthumously in 1959 In his preface to the book, Humanyun Kabir, Maulana's amanuensis, states that it was with great difficulty that he was able to persuade Maulana to write his autobiography Kabir also claims that Maulana had approved the entire manuscript a few days before he died It was Maulana's wish, accordingly to Kabir, that thirty pages of the book be released to the public only after thirty years of his death Consequently, the thirty pages were released in 1988

- In Azad's opinion, the achievement of Syed Ahmad Khan extended beyond the establishment of the Aligarh College Of course the great reformer piloted the programme of modern education among the Muslims all over India

- Ijtihad literally means "the exerting of oneself to the utmost degree to attain on objective", but from the legal point of view implies "an opinion in a case or as to a rule of law This is done by applying analogy to the Quran and the Sunna " With a view to leading the Muslim Community forward, Abduhu and under his influence, Azad, asserted the need of ijtihad in the context of new problems and new opportunities within the world of Islam

- Whatever the report was that Azad heard in Ahmadnagar the initiative of the Palestine Ulema evidently had no permanent result But the significance of Azad's personal concern far such a reform of Islamic law remains

- In fairness to Azad, it may well be that what he actually said in Urdu has been misrepresented in the English translation He may have used a much looser expression than "translated into Arabic".

- The Anjuman Taraqqi Urdu held a conference, on February 15-17, 1958, to deliberate on the status of the Urdu language The conference was held at the Parade Ground, which is adjacent to Dehi's historic Red Fort It was inaugurated y Jawaharlal Nehru Maulana sat on the dais listening to Jawaharlalji's words of hope and encouragement Among those who spoke later are Col Bashir Husain Zaidi, Pandit Sunderlal, Maulana Hifzur Rahman (MP) and Dr Tarachand (M.P.). Exactly one week later, on 22 February, 1958. Maulana was to be buried in the very ground upon which he stood and spoke with deep conviction and hope, appealing to the loftier human instincts to rise above petty rivalries pertaining to language and culture

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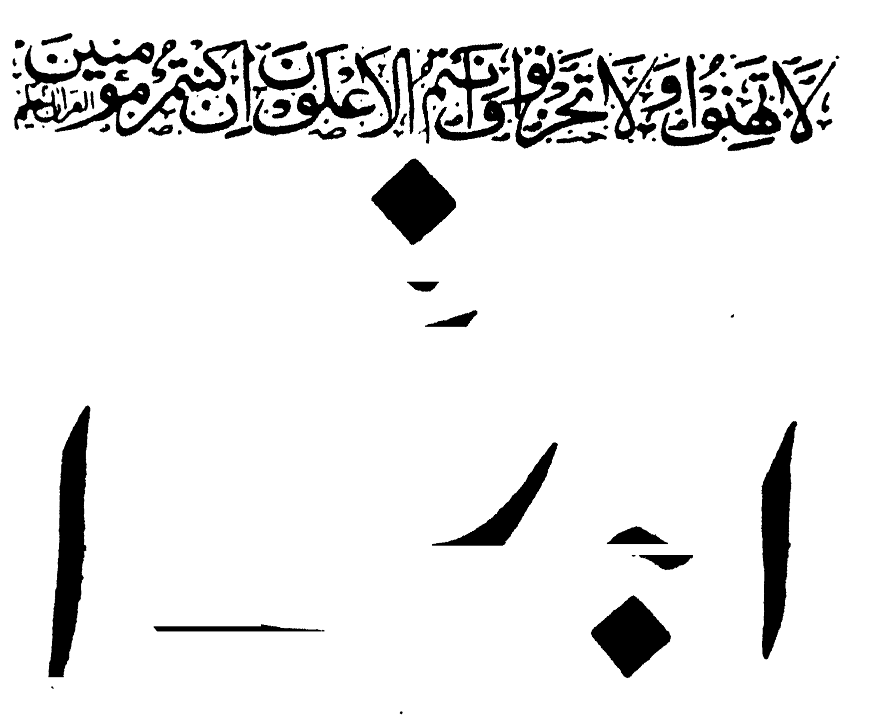
نمبر ۵

ربنا لا تجعلنا فتنة للقوم الظلمين ونجنا برحمتك من القوم الكفرين! (١٠ : ٨٦)

ربنا انك اتيت فرعون وملاه زينة واموالا في الحيوة الدنيا، ربنا ليضلوا عن سبيلك، ربنا اطمس على اموالهم واشدد على قلوبهم فلا يؤمنوا حتى يروا العذاب الاليم!! (١٠ : ٨٨)

The front page of *Al-Hilal*
29 July 1914





لا تهنوا ولا تحزنوا وانتم الاعلون ان كنتم مؤمنين (القرآن الحكيم)

البلاغ

هذا بلاغ للناس ولينذروا به وليعلموا
انما هو اله واحد وليذكر اولوا الالباب (۱۴ : ۵۲)

جلد ۱	کلکته : جمعه - ۴ محرم سنه ۱۳۳۴ هجري Calcutta : Friday 12 November, 1915.	نمبـــر - ۱



ترجمان القرآن

يعني قرآن حكيم كا اردو ترجمه ٬ از خامهٔ اديٹر الهــلال

آسماني صحائف و اسفار کے حقيقي حامل و مبلغ حضرات انبياء کرام و رسل عظام هيں - پس انکي تبليغ و تعليم اور نشر و ترويج کا مقدس کام دراصل ايک پيغمبرانه عمل هے ٬ جس کي توفيق صرف انهي لوگوں کو مل سکتي هے جنهيں حق تعالى انبياء کرام کي معيت و تبعيت کا درجه عطا فرماتا هے ٬ اور اونکا نور علم براه راست مشکواة نبوت سے ماخوذ هوتا هے : و ذالک فضل الله يؤتيه من يشاء -

هندوستان کي گذشته قرون اخيره ميں سب سے پهلے جس مقدس خاندان کو اس خدمت کي توفيق ملي ٬ وه حضرت شاه عبد الرحيم رحمة الله عليه کا خاندان تها - انکے فرزند حجة الاسلام ٬ امام الاعلام ٬ مجدد العصر ٬ حضرة شاه ولي الله قدس سره تهے ٬ جنهوں نے سب سے پهلے قرآن حکيم کے ترجمه کي ضرورت الهام الهي سے محسوس کي ٬ اور فارسي ميں اپنا عديم النظير ترجمه مرتب کيا - انکے بعد حضرة شاه رفيع الدين اور شاه عبد القادر رحمة الله عليهما کا ظهور هوا ٬ اور اردو زبان ميں ترجمة القرآن کي بنياد استوار هوئي - شکر الله سعيهم ٬ و جعل الجنة مثواهما

اس واقعه پر ٹهيک ايک صدي گذر چکي هے ٬ ليکن يه کهنا کسي طرح مبالغه آميز نه سمجها جائيگا که نشر و تبليغ قرآن حکيم کي جو بنياد اس خاندان بزرگ نے رکهي تهي ٬ اسکي تکميل کا شرف حق تعالى نے اڈيٹر الهلال کيليے مخصوص کرديا تها ٬ جنهوں نے بعض داعيان حق و علم کے اصرار سے اپنے انداز ممتاز ٬ و بلاغت و انشاء مخصوص ٬ و فهم حقائق و معارف قرآنيه ٬ و ضروريات و احتياجات وقت کو ملحوظ رکهکر قرآن حکيم کا يه اردو ترجمه نهايت سليس ٬ علم فهم ٬ معني خيز ٬ حقيقت فرما عبارت ميں مرتب کيا هے ٬ اور بحمد الله که زير طبع هے -

يه ترجمه کيسا هے ؟ ان لوگوں کيليے جو الهلال کا مطالعه کرچکے هيں ٬ اسکا جواب دينا بالکل غير ضروري هے -

يه ترجمه حامل المتن ٹائپ کي جگهه ليتهو ميں چهاپا جارها هے تاکه ارزاں هو ٬ اور بچوں ٬ عورتوں ٬ سب کے مطالعه ميں آسکے - قيمت في جلد چهه روپيه رکهي گئي هے - ليکن جو حضرات اس اعلان کو ديکهتے هي قيمت بهيجدينگے ٬ ان سے صرف ساڑهے چار روپيه ليے جائينگے - درخواستيں اور روپيه منيجر البلاغ کے نام بهيجنا چاهيے -

Azad's *Tarjuman Al-Quran* in *Al-Balagh*,
first published on 12 November 1915